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# Calvinist Contact

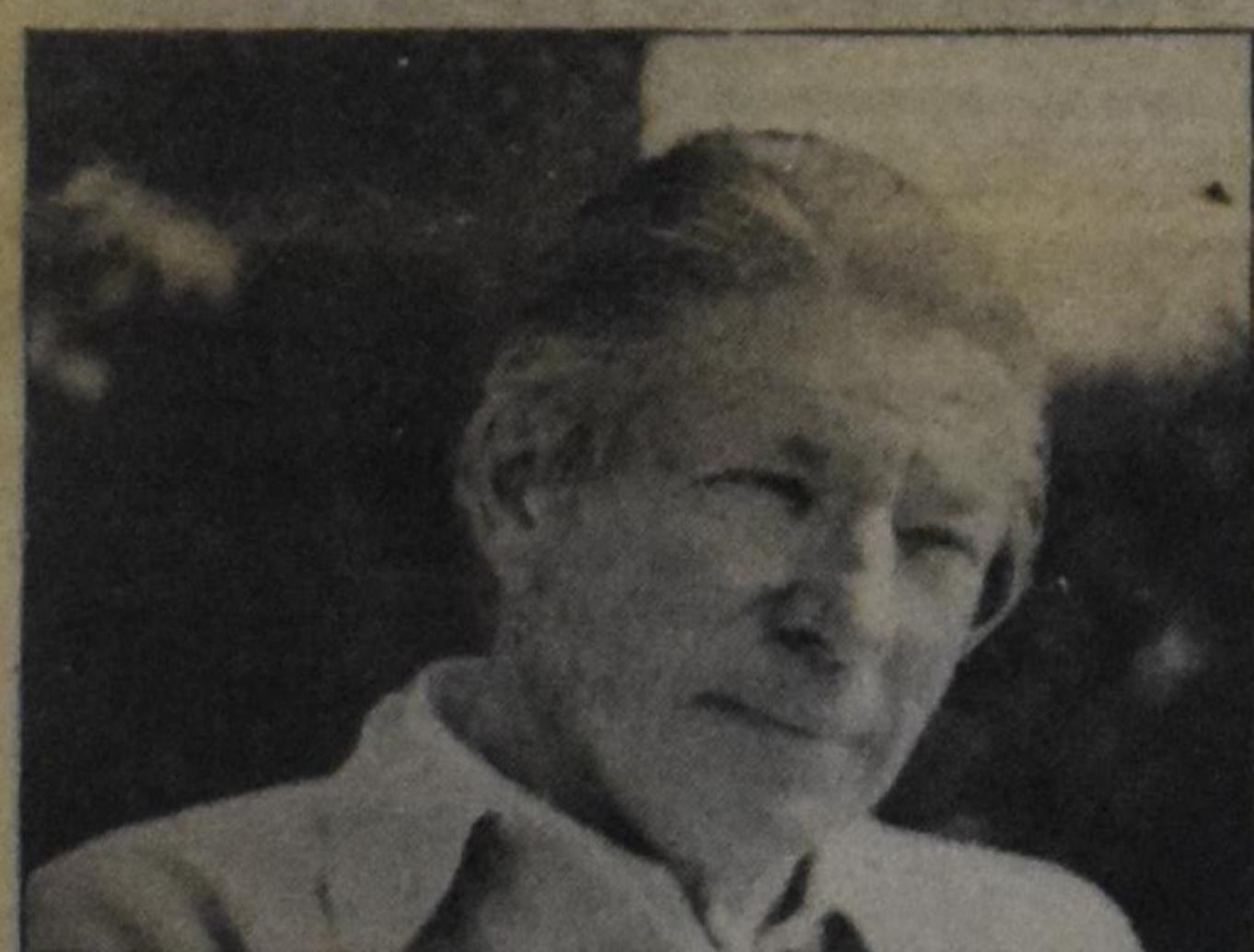
## Afrikaner Beyers Naude is banned again

Bert Witvoet

In 1977, Christian Frederic Beyers Naude, ordained minister of the Dutch Reformed Church of South Africa, was given a five-year banning order that confined him to Johannesburg, forbade him to attend gatherings of any description, except church services, forbade him to set foot in black areas, and imposed on him a strict curfew. In addition, none of his writings or speeches were allowed to be published anywhere in South Africa.

According to reports by friends, Rev. Beyers Naude observed the ban scrupulously in the hope that it would be lifted this fall. Word from South Africa has reached Jim Kirkwood, Associate Secretary of World Outreach, United Church of Canada agency, that the ban has been reimposed.

Once a moderator of the most powerful branch of the Dutch Reformed Church of South Africa, son of one of the founders of the Broederbond, a fanatic nationalistic organization that promotes the apartheid policy, himself a member of the Broederbond until age 45, Beyers Naude turned from the pro-apartheid stance of his church and in 1963 established the Christian



Christian Frederic Beyers Naude

Institute. The Christian Institute with headquarters in Johannesburg became a valiant ecumenical Christian organization, joining people of all races in a struggle for justice for all in South Africa.

In 1974, three years before the five-year banning order was issued but during a time when Beyers Naude

experienced harassment in the form of court appearances, lifting of passport, temporary banning, charges of treason and a narrow escape from a bomb that providentially exploded too late, Beyers Naude was awarded the Reinhold Niebuhr Award in Chicago.

Beyers Naude and a number of his associates explained the reason for their opposition to racial segregation and discrimination in a document entitled, "Divine or Civil Obedience." In it they declare that the South Africa government is in clear deviation from the biblical understanding of government. "Where such deviation from the Gospel occurs," they write, "it is, therefore, not only the right of the Christian to resist authority, but his duty to offer passive resistance in obedience to the Gospel, even if in so doing he has to disobey the government."

While under the five-year banning order, Dr. Beyers Naude was allowed to meet with individuals, one at a time. He continues to offer a service of pastoral counselling, which allows him to help others and provide him with the necessary warm human contact he needs. According to Hendrik Hart of ICS Toronto, all kinds of South African and international leaders, black and white, availed themselves of that privilege. "In spite of the government's attempt to silence him, Beyers Naude is one of the most influential civil rights leaders in the country," says Dr. Hart.

According to a magazine clipping sent out by World Outreach, dated November 1974 "it is largely due to voices such as his that the doctrine of apartheid is no longer defended on scriptural grounds by any of its serious protagonists."

On November 7 of this year, Jim Kirkwood was in telephone conversation with Beyers Naude. The latter predicted that the new banning order would be for a period of at least three years. He also indicated that at the moment he and his wife Ilse are severely harassed by the police. It is feared that this is a prelude to his arrest. World Outreach is checking out

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### Lebanese boy brings water to his family

The pockmarks of bullets are visible on a wall in Beirut. Life goes on when it is not snuffed out. It is in this environment that the CRWRC tries to bring specific relief

the facts with the department of External Affairs.

Beyers Naude's associate at the Christian Institute and Editor of *Pro Veritate*, Cedric Mayson, is expected to go on trial in February of 1983. He is accused of treason. If convicted he will

face a probable jail term of ten years.

According to Jim Kirkwood, Beyers Naude sounded confident and as militant as ever. The sixty-seven year old pastor continues to put his trust in the Lord.

## Short-term relief for Lebanon

GRAND RAPIDS, Mich. (CRWRC) — The Christian Reformed World Relief Committee (CRWRC) has sent \$50,000 to the Middle East Council of Churches in Lebanon.

Half the grant will be used for the Agricultural Rescue Program in South Lebanon, which is rebuilding water facilities, supplying subsidized agricultural inputs, and procuring low-interest loans. Twenty thousand dollars will go to the public health program in West Beirut for medical needs, sanitation and nutrition.

The remaining \$5,000 will provide high-protein food packages to some of West Beirut's most needy families. A \$60 package of lentils, sugar, rice, salt, dried beans, powdered milk, butter, canned

meat and cheese, soap and candles, lasts a family about two weeks.

The grant will be channeled through Church World Service (CWS). CWS has appealed for one million dollars for short-term comprehensive relief and rehabilitation in Lebanon.

MECC has been involved in relief, rehabilitation, and reconstruction since the 1975-76 civil war. J. Richard Butler, CWS' Middle East program director, says, "The role of MECC is substantial because its widely dispersed staff minister to all people in its humanitarian programs. The MECC presence is viewed by many as a key to the broad national reconciliation that is so necessary to Lebanon."

## Ethiopian plan to uproot religion

NEW YORK (EP) — Ethiopia's Marxist government has targeted the Orthodox Church in a stepped-up anti-religion campaign outlined in a secret directive recently smuggled out of the country, according to a copyrighted story in the September-October issue of *Freedom at Issue*, published by Freedom House, and reported by East/West News Service.

Abune Matthias, Archbishop of the Ethiopian Orthodox Church in Jerusalem, claims the junta altered its approach during the past two years, and upon Soviet and East German advice, now seeks to pit one church body against another. This, Matthias writes, would allow the government to attempt to weed out one church at a time. A direct assault upon religious bodies as a means of elimination has been ruled out, according to the archbishop. Instead, the junta has

opted for a long, drawn-out struggle which would eventually isolate each denomination, he says. First the Orthodox Church would be separated from the other churches in Ethiopia; then ties with Orthodox bodies around the world would be severed.

While the overall plan calls for indirect elimination of the church, there have been direct assaults upon individual Christians and some churches as well. Matthias says churchgoers have been arrested and detained en masse. There also have been widespread reports of government confiscation of church buildings, including the Mekane Yesus Lutheran headquarters.

In the end, the Ethiopian leadership foresees all religious values uprooted and replaced with a Marxist/Leninist ideological system. This, the junta clearly states in the document.

# Viewpoint

## Job-sharing: the 1980s alternative to unemployment

The Canadian work ethic is being put to the test: witness two drastically different cases in point. The 10,000 Chrysler Canada Ltd. workers went on strike over wage parity with the other two auto manufacturers.

"If we can't get what we want, then we will accept nothing," seems to be what they are saying.

Some 2,000 Air Canada pilots have decided to cut their hours and wages by five per cent to save the jobs of 147 colleagues who would have otherwise been axed on January 1, 1983.

Employers and workers have come to realize that, with increased technology, some jobs have disappeared forever and that there is a general trend towards shorter work weeks and job-sharing programs.

The highly publicized Chrysler strike comes in the midst of tough economic times for both nations. American employees of Chrysler are being laid-off in the wake of the Canadian workers' action, and Chrysler Corporation, which has undergone significant financial restructuring in the past two years, may very well face bankruptcy.

For employees, times are tough and they are looking for more take-home pay to help make ends meet. For



**Keith Knight**

**Editorial**

employers, slumping markets and spiralling costs translate into less work and consequently layoffs.

The rest of this decade, I suspect, will give way to a re-thinking of the 40-hour work week and of the entire concept of part-time work. In the Depression the average work week dropped from 50 to 40 hours. We may very well see a further reduction to a 30-hour work week by the end of this decade. Why? Because in the past year Canada has witnessed a loss of 250,000 jobs in the manufacturing sector alone. The federal government instituted a popular work-sharing program which in effect kept most employees working on a part-time basis.

Teachers are splitting classrooms into two part-time teaching positions; one teacher for the morning, one for the afternoon. The notion that a

part-time job is better than none tends to prevail. Part-time employment is starting to catch on. It is no longer confined to working women seeking extra income while the kids are in school. Fifteen per cent of Canadians now work part-time.

When employees choose to reduce their hours in order to save jobs of fellow workers, it is a reflection of a change in the Canadian work ethic. No longer do I look out for myself (often at all costs) but I want to look out for my neighbour (co-worker) too. Such a far-reaching change in the work ethic is by no means the norm in Canada but there are many incidents similar to the Air Canada pilots' decision in which common sense prevails.

The Chrysler Canada strike will result in the layoffs of thousands of American counterparts and American workers are logically irked by the Canadians' attitude.

The automotive industry is one area in which improved technology will greatly reduce the need for manpower. The use of the same workforce on a part-time basis may provide a good alternative to potential mass layoffs.

Part-time employment brings with it two significant byproducts: reduced income and increased spare time.

Most of us could withstand a modest reduction in lifestyle and all of us would love to have more spare time. But that spare time would have to be meaningfully spent. It could be used, for example, to grow and harvest a larger vegetable garden or to cut wood for the woodburning stove, thereby conserving energy and reducing our own costs.

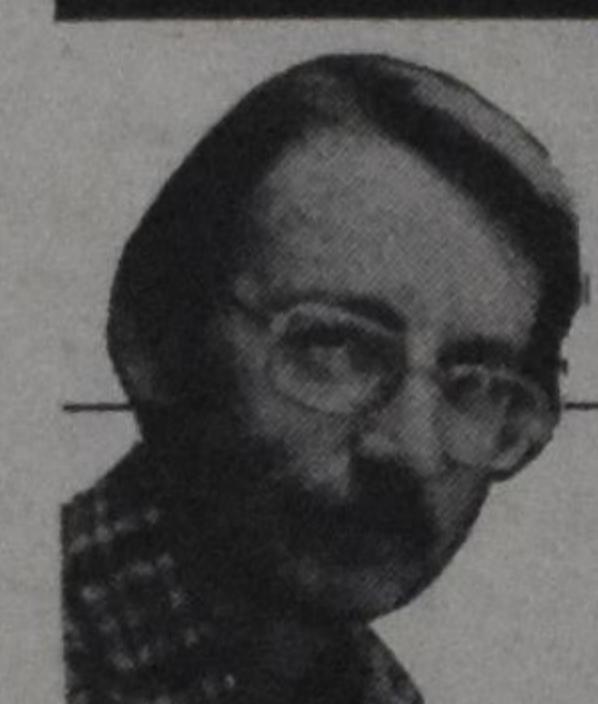
There are those who could finally devote more time to their family, or who would have time to do volunteer work. Can you imagine what sort of pastoral impact there would be on a congregation if each elder had the time to spend 10 additional hours per week in visiting the sick and spiritually weak in his district?

Part-time jobs would give husbands and wives more time to search the Scriptures, to take special interest courses, maybe even to go on a marriage enrichment retreat.

We will be faced with such challenges by the end of this decade. How will we use our time? It will require a great deal of imagination but also a good measure of prayer for it would be so easy to simply plop down in front of the TV, hooked on Atari games.

We are in for a challenge. Will we be ready for it?

## Reflections on a noble forebear



**Bert Witvoet**

**Sweet and Sour**

I was born of two parents, who were born of four parents, who were born of eight parents, who were born of sixteen parents.

I have a picture of one of those sixteen parents. It was probably taken somewhere between 1850 and 1870. The picture shows a short man in his sixties with little or no neck, a round face, heavy eyelids, uneven eyebrows, sagging lower lip and darkish hair that was probably cut by his wife with the help of a pair of scissors and a pot.

He certainly is no beau, and I don't imagine that any girls were knocking down doors over him when he was still a young man. Fortunately for me, only one-sixteenth of my genes comes from him. And I can only presume that among the other fifteen forebears there were some better looking specimens to overcome all the shortcomings of this one forebear.

Strange, isn't it, the way I talk about my great-great-grandfather. I sure wouldn't dare talk that way about my

father or mother. One reason is that my mother, who will probably read this column, would not appreciate it very much. But a second reason is that they are too close to me. Each one of them represents fifty per cent of me. And I have no intention of making half of myself look silly.

An eighth, maybe. That still leaves a fairly good margin of compensation. But even a quarter is too much to look down upon. It all has to do with favouring your own image, which is an acceptable form of discrimination in our society.

Is it this discrimination that makes us dislike pictures of ourselves?

The camera doesn't lie, people say. But let someone look at his own picture and he will be inclined to suggest that the camera does lie and that the photographer is a cheater.

As a teacher I never failed to be amused by how students would invariably dislike a printed image of themselves. Expressions like "oh no," "yech," "you can't see it," "it's awful," ring freely through the classroom the day the school pictures are handed out.

Well, the camera doesn't lie and photographers are only catching what we allow them to catch, even if they do want us to say cheese.

Judging by the picture of my forebear, though, there is very little attempt on his part to say cheese. As a matter of fact, he looks rather relaxed and unconcerned about the eye of the camera.

The longer I look at the picture, the better I like what I see. Is it my imagination or am I right when I say that there is a quiet dignity to this man?

Ah, to be able to look at pictures of yourself and say, "That's me when I tilt my head this way; or do you see how my nose is a little too large? And how do you like my receding chin? I just love the way one of my ears sticks out."

I am ready to end this article but there is a rebellion going on inside of me. A committee representing one sixteenth of my genes feels that my noble forebear was caught somewhat at a disadvantage: 1. he was in his sixties; 2. he couldn't afford a barber or a make-up artist; 3. he was slumping a bit because of a sore back and; 4. he was raising his one eyebrow because the photographer didn't know what he was doing. They have handed me a petition asking me to publish a picture where I don't look too cool, just to even things out.

Well, that request is quite unnecessary. The picture at the head of my column will do. It's just awful. The photographer caught me at an awkward moment. Yech.

## Calvinist Contact

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# Letters

## Luther missed the point



Dear Sir:

I was deeply perturbed about your coverage of the Martin Luther affair in Wittenberg (C.C., Oct. 29). Your reporter Witvoetius is obviously in cahoots with Luther. I detected a note of sarcasm in his report. But let that be. I am more concerned about an honest appraisal of Luther's claims vis à vis indulgences.

The Holy Christian Church experiences many forms of opposition, sometimes from within, sometimes from without. This scurrilous monk who taught Bible at U of W was merely clamouring for attention when he posted 95 heretical propositions on a door of the Castle Church. In these theses he distorted the whole teaching of the Holy Church concerning the sacrament of penance, in particular, the matter of indulgences.

Being an expert on indulgences, having completed a Master's thesis on "The Works of Supererogation," I could not let this opportunity go by to set the record straight on this important opportunity for believers to shorten their stay in purgatory. It had



Tetzel selling indulgences

never occurred to me to post my thesis on a door, but I see that Satan is at times more clever than those who trust in the Lord.

Let me begin by stating that the Holy Church recognizes three important sacraments when it comes to the removal of sin; to

wit, baptism, the mass and penance. It is the sacrament of penance that Martin Luther and others were attacking those days.

Penance consists of four activities: 1) contrition, 2) confession, 3) satisfaction and 4) absolution. I understand that Mr. Luther's

problems started with number three: satisfaction.

It has long been the teaching of the Church that Christians by doing works beyond the requirements of the law of God can earn themselves a little bonus. Christ himself did far more than was required of him to save man, and this extra work he deposited on a savings account in the bank of heaven. Saints too have done more than is ordinarily expected of believers and they added their bit to this account of merit.

Through the years this account has grown. Now, the Holy Father in Rome was put in charge of this account. And it is through him that ordinary people can draw from this account by paying some money.

You might say that the Church devised a way of killing two birds with one stone. On the one hand, the sacrament of penance demands satisfaction, some proof that the sinner is really sorry for his sins, even those he plans to do next week; on the other hand, a sinner does not want to spend a lot of time in purgatory. Both needs are now met in the form of a little transaction we call the sale of indulgences.

From what I can gather people were really pleased with this arrangement. They were not afraid of hell, of course, because the absolution which priests administer help them escape that fate. But they did fear the pains of and inconveniences of purgatory. Only saints escape the fate of a time of purification, because they were perfect in their obedience.

Where Martin Luther went wrong is in saying that we claim that an indulgence is a ticket to heaven. By no means. Indulgences belong to the third point of the sacrament of penance, not the fourth. Satisfaction only proves the sincerity of penitance. Not until the priest offers the absolution is the sacrament of forgiveness completed.

I trust that this brief explanation will help your readers gain a better perspective on the whole sordid Wittenberg affair. In case anyone wants to purchase an indulgence on behalf of someone who died July 4, 1519, they can still send money to Calvinist Contact, box 123, 99 Niagara Street, St. Catharines, Ontario.

Pax vobiscum,  
Johann Tetzel,  
Cell 123, Purgatory

## No more room at the Inn?



Dear Sir:

Now really! In one large bite Mr. Knight attempts in his editorial to chew, swallow and digest issues ranging from immigration, employment and multiculturalism to theology (A soft spot for new Dutch immigrants, October 1, 1982).

His editorial demands a rebuttal, but since so many other issues have been drawn into the picture, it is rather difficult to formulate one in one short, concise article.

The editorial shows that - in a sense - history is repeating itself. At the height of the post-war immigration movement, there were, so I have been told at times, old-timers, who had reservations about the large influx of newcomers (at the same time others worked very hard to accommodate the immigrants). One of the problems was, that they quickly outnumbered the pre-war Dutch-Canadian population and that they were very set on implementing their own ideas, for example Kuyperian tendencies.

In interviewing old-timers, some expressed for instance, that they felt comfortable with their own pace of development; the need for distinction through the formation of all types of Christian organizations was at the time not keenly felt and, last but not least, they resented being replaced in the leadership of the churches by newcomers, who barely understood Canada as the pre-war Dutch immigrants had experienced it.

Now that the editor has comfortably established himself along with most of us, myself included, he seems to say: Now that we have gotten here and have taken over the leadership, there is for a variety of reasons no more room at the inn.

The spirituality of The Netherlands' Dutch is questioned. "The theology ... has changed too much in recent years to make a spiritual marriage desirable within Canada, especially with the

mainstream within the Gereformeerde Kerken."

To be sure, I applaud his deep concern, but I am certain the Canadian authorities will not translate this concern into regulations for admitting or keeping out Dutch immigrants. Is it not rather the task of each consistory to investigate the theological views and leanings of prospective members, who have just immigrated, before such GKN-members are accepted into the CRC-fold? However, it is my experience that many GKN-members who immigrate either are glad to join the more traditional CRC-congregations, or do not even bother to consider this step, because Canadian main line churches offer more "freedom." Another question to be asked, is the following:

"Do we keep the CRC-theology clean from "undesirable" strains by keeping new GKN-arrivals out?"

In what context then do I place 1982 CC-articles about proposals to the session of the Council for the Christian Reformed Churches in Canada to join such organizations or groups as "Plowshares" etc.? Did those proposals come from recent GKN-arrivals? Are such attempts not any different from creating a similar predicament in the CRC as is the case with the GKN and its very divisive involvement with the Dutch counterpart of "Plowshares", the IKV?

It is also ironical, that the editor should mention the issue of the Dutch identity of the CRC-congregations, when in so many subtle ways that identity is played down.

And then to confuse the need for refugee work with immigration of kinsmen ...

It is unfortunate, that the Canadian Christian Reformed Churches have abandoned their Immigration Committees. Such committees could coordinate sponsorships of refugees, if you will, but could also be involved with the re-settlement of Dutch immigrants from present or fu-

ture trouble spots in the world, such as South Africa, Brazil, etc. Having those committees would also mean they could get involved at short notice, if and when the need arose.

Inclosing, our community would do well to keep the channels with the Christelijke Emigratie Centrale open. The CEC had a large involvement with the post-war Dutch immigration movement. They are an organization, which places its mandate on the Word of God, and provides a service to would-be immigrants. To turn our backs on them, as seems to be the suggestion, would smack of hypocrisy and make it more difficult to fulfill the CEC ideals.

Our churches in Canada sponsored many non-Christian refugees from Asia. Now that we are asked to assist people of the same household, is all we do lecturing to them about real or perceived differences? Let us help where help is needed, and let the consistories do the screening of those who want to join the churches.

And please, let us not forget that every immigrant brings along a job, the need for a house, a car, appliances, food and clothing. Come to think of it, I am

wondering how many immigrants work to get CC published?

Albert van der Heide,  
New Westminster, BC

### Is Salem Roman Catholic?

Dear Sir:  
In the article "Salem Sunday approaching" (C.C., Nov. 5) I read the following statement:

We trust that the Lord will bless many people, helping them improve their lives and resolve their problems through Mary.

That's what my friends of the Church of Rome say too!

M.J. Vandermaas,  
Burlington, Ont.

**Editor's Note:** Since when do Roman Catholics worship Mary Causton?

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# Church

## Dimensions of world hunger

If the 12 million babies who died during the International Year of the Child (1979) had been born in Japan or Finland, for example, then 11.88 million of them would still be alive today. In the poorest countries, only one child in ten will ever see a trained health worker or be immunized in its first year against the six most common preventable childhood diseases: diphtheria, tetanus, measles, T.B., whooping cough or polio.

Mount Brydges (ON), Chr. Ref. Church

Dr. Adolfo Chavez, a Mexican Nutritionist, estimates that over half the world's 4.5 billion people, "live on the edge of an abyss." He says that "Some of them are falling (those who die from hunger), and others continue travelling on the edge for some time, depending on whether they get sick, if there is food available, or if there is a drought." But, he says, just a 20 to 30 per cent improvement in their diet would allow them to draw back from the edge.

First Chr. Ref. Church, Langley, BC

## Refugee church grows amid difficulties

Rev. Livingstone Chen, the pastor to the refugee families in Abbotsford, related at Classis that attendance at the refugee worship services in the morning is approximately 60. Eleven adults and two infants were baptized Easter Sunday at First Church in Abbotsford and the first communion service was held September 5th. Since Miss Li Yee Mun moved, the youth work has some setbacks, but Joseph Wond will serve as their counsellor. Four members have moved away to Vancouver.

Language is still a problem for the group. Pastor Chen has to alternate between Mandarin and English with Cantonese interpretation. There seems to be much greater difference between those Chinese languages than Dutch and Frisian. A total of six languages are spoken in this small emerging congregation. The group has started Chinese class in the area and has 32 children so far. This includes contacts from the neighbourhood.

Pray that the Lord will continue to help them grow in

faith and that they may be able to cope with their difficulties, and make creative use of it in the Lord's name.

Salmon Arm (BC), Chr. Ref. Church

## Church closes but community activities carry on

Rumours may have been filtering through to you that Riverdrive Park Community Church will soon be coming to an end, continu-

ing only with youth activities with a voluntary staff. The consistories are in the process of deciding how to phase it out. We ask for your prayers for them as well as for all of us at Community Church.

This is a difficult time for us, but it is our prayer that God's Word may still be brought out into the community. We are thankful for: the new Cadet Club which started this season with 16 boys; the Sunflower Girls' Club began the year well with 30 girls; the opportunity to help a needy

lady and her family with food vouchers, as well as the many visits to the sick, lonely, troubled and elderly; and the volunteers who willingly give of their time and talents.

Holland Marsh (ON), Chr. Ref. Church

## Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

## Serving Abroad

*Letters from missionaries that have appeared in church bulletins.*

June 22, 1982.

Dear Friends:

"By this we may be sure that we are in him; he who says he abides in him ought to walk in the same way in which he walked" (I John 2:6).

In reformed circles, when someone mentions that we should walk the way Jesus walked he is liable to charges of being a Jesus freak, literalist, having a Messianic complex or being a fanatic missionary. "Nobody can be like Jesus" we reason, because we are too great sinners and besides, we are not gods. I John 2:6 silences the pious critics. Scripture does not deny that we are sinners but it speaks of forgiveness and get up and go.

Where does our Christian walk lead us? With your support and prayers, and by God's grace we have been led to walk among the 35 and more Haitian groups that have affiliated with the Chr. Ref. Church in the Dominican Republic (DR). Our walk has led us to small, palmed roofed wooden church buildings and barrack homes; down dirt roads, to camp retreats, committee meetings, to a week retreat with the missionaries from Haiti and Puerto Rico, youth meetings, literacy classes, clinics, schools; and has as well brought us into contact with the native family, society and nature.

Special highlights of

events here include the second annual assembly in which 18 or more groups were accepted; a three-day camp retreat with church leaders and Christian school teachers in which themes concerning the gifts of the Holy Spirit, church discipline and sacraments, literacy and Christian education were covered; the second retreat with fellow missionaries in Puerto Rico and CRWRC missionaries from Haiti united for fellowship and discussions about integrating Word and Deed.

Another highlight is an extended visit from mom Hegeman who has helped out in the churches teaching a marketable craft.

Pray for the Christians we are working with that they may continue to grow in obedience and grace.

Pray for the church programs here in administration of medicine; in the distribution of food and clothing; and in construction, church organization, and teaching.

Pray for the new missionaries: the DeYoungs, the Martinez and volunteer VanderMeer. Pray for us, that we may have strength, wisdom, grace and above all love for the people here.

Yours in him, Rev. Neal, Sandy, Jonathan and Mom Hegeman.

Aptd. 747-2,  
Santo Domingo, D.R.  
Second Chr. Ref. Church,  
Sarnia, ON

## Candidate Hendrik Bruinsma ordained in Holland Marsh

As congregation of Holland Marsh we thank God for answered prayers and sending us a pastor, after being vacant for almost two years. Mr. Bruinsma was in our midst on two previous occasions as student pastor, so he got to know us somewhat and the congregation got to know him too. As soon as he was declared a candidate the call went out to him and God led him and his bride to be, Ruth, to accept the call to our congregation.

On Friday, October 1st, the ordination service took place. Pastor George Van Arragon of Alliston, our counsellor during the past two years, led the worship service and welcomed everyone present.

Mrs. Hedy Van Dyke and Mr. Edo Knibbe then played a piano and organ duet entitled "My Task".

Pastor J. Peter Vosteen, of First Church in Paterson, N.J., where Mr. Bruinsma was assistant to the pastor on weekends for two years as youth co-ordinator, delivered the message entitled, "A Cross or a Crown?" based on Luke 22:24-38. He pointed out that before we can receive a crown we must be taken to the cross, so that we might live, that we all must serve as Jesus did. He reminded us all that a pastor's

first and main task was to preach the Word of God, and that we must not expect our pastor to serve on every committee that needs a new member. The pastor's task, he said, is to get the congregation to use their talents in these areas instead.

Then the form for ordination was read by Pastor Van Arragon; seven ministers took part in the laying on of hands.

The Springdale-Holland Marsh choir gave its message with two songs: "Glorious is Thy Name" and "De Heer is Mijn Licht" based on Psalm 27:1-4.

The form of subscription was read and signed by Pastor Bruinsma, who also gave the benediction. Opportunity was then given for words of welcome and greeting by guests of classis and neighbouring churches. Refreshments were served afterwards in the parish hall.

On Sunday, October 3rd Pastor Bruinsma gave his inaugural message based on Psalm 68:19, 20, "Precious Heritage, Promising Future."

As congregation we praise God for sending us Pastor Bruinsma and we wish him God's richest blessings as pastor. We extend our congratulations as both he and Ruth were married on October 16th in Grand Rapids.

Martha De Jong

## Church News

### Canadian Reformed

#### Declined

— to Ottawa, Ont., Rev. J. DeJong of London, Ont.

— to Carman, MB and Smithe, BC, the Rev. M. Werkman of Lincoln, Ont.

### Christian Reformed

#### Accepted

— to Kelowna, BC, the Rev. James S. Mantel of Salem CRC in Oregon (new address: 485 Dell Rd., Kelowna, BC V1X 3P7).

— to Fellowship, Rexdale, Ont., the Rev. Herman Praamsma of Maranatha in Edmonton, AB

#### Called

— to Maranatha CRC in Bowmanville, Ont., the Rev. J. Zantingh of Dundas, Ont.

— to Hebron CRC in Whitby, Ont., the Rev. R. Koops of Chatham, Ont.

#### Declined

— to Ottawa Calvary CRC, the Rev. Herman Praamsma of Maranatha in Edmonton, Alta.

## FROM COAST TO COAST

### ONTARIO

Brantford-CKPC... 10:00 p.m. 1380  
Ft. Frances-CFOB. 10:30 a.m. 800  
Hamilton-CHAM... 7:30 a.m. 1280  
Guelph-CJOY... 9:30 p.m. 1460  
Kapuskasing-CKAP. 9:00 a.m. 580  
Kingston-CFMK... 10:00 a.m. 96.3  
Newmarket-CKAN... 9:30 a.m. 1480  
Ottawa-CFGO... 8:30 a.m. 1440  
Owen Sound-CFOS... 1:30 560  
Pembroke-CHOV  
(Sat)... 7:00 p.m. 1350  
St. Catharines-CJQR. 10:30 a.m. 97.7 MC

Sarnia-CHOK... 6:45 a.m. 1070  
Stratford-CJCS... 8:30 a.m. 1240  
Wingham-CKNX... 10:30 a.m. 920  
Woodstock-CKDK... 12:30

### NOVASCOTIA

Digby-CKDY... 5:00 p.m. 1420  
Kentville-CKEN... 5:00 p.m. 1490  
Middleton-CKAD... 5:00 p.m. 1350  
New Glasgow-CKEC 7:30 a.m. 1320  
Sydney-CJCB... 8:00 a.m. 1270  
Windsor-CFAB... 5:00 p.m. 1450

### NEW BRUNSWICK

Fredericton-CFN... 10:30 a.m. 550  
Newcastle-CFAN... 9:00 a.m. 790  
Saint John-CHSJ... 9:00 a.m. 1150

### FRENCH

#### BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMÉES

### ONTARIO

CFML-Cornwall.... 9:30 a.m. 1170  
CFCL-Timmins.... 9:30 a.m. 620

### QUEBEC

CHRS-Montreal.... 8:00 a.m. 1090  
CKLM-Montreal.... 9:15 a.m. 1570  
CKCV-Quebec City... 7:15 a.m. 1280  
CHLN-Three Rivers. 7:45 a.m. 550

## THE BACK TO GOD HOUR

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# Diaconal

## Integrated Refugee Program

Margaret Griffioen

The All Ontario Deaconal Conference voted in favour of implementing a new Manna project to start in 1983. The project will be known as the Integrated Refugee Program.

This program was approved by the CRWRC, Canada, and will be supported by the Ontario Conference. AODC Executive Secretary, Peter Zwart has already been hired by CRWRC to work on initiating this project. He will also complete his term with the AODC.

The proposal, brought before the delegates at the annual meeting on October 16, explained that there are three areas of need for aid to refugees.

First in south-east Asia, where refugees continue to pour out daily. Fewer countries are accepting these people and there is great need in their refugee camps to create work, which would increase self-sufficiency. The AODC would study this area more to determine if they would supplement existing programs or start new ones and advocate resettlement of these peoples in their own lands.

The second area is in the Middle East and Africa where various countries have large refugee populations. Here there is a need for resettlement, development programs and work to provide nourishment to these people, many of whom are barely existing.

The third area where the program would be involved is in central America, where there is a definite need for resettlement programs. These refugees are fleeing from terrorist governments, and many are not allowed to practice their faith. They need financial aid but more information is needed here as to what their real plight is.

The following are recommendations of the AODC board long-range planning committee. Your local deaconate can provide information as to the grounds for these recommendations.

1. That the CRWRC addresses itself to a greater degree to the needs of the refugee population of the world.

2. That the CRWRC investigate alternate methods for providing relief and rehabilitation to refugees abroad.

3. That the CRWRC through its office in Canada, encourage the Canadian churches to sponsor 600 refugees, (persons), a year.

4. That the CRWRC in order to encourage and facilitate refugee sponsorship, engage in its Canadian office, if necessary, a refugee coordinator.

5. That the CRWRC invite a representative from the AODC to work with the CRWRC staff in the implementation of the program.

6. That the AODC board recommend to the Annual meeting that the Operation Manna Project offering for 1983 be for the CRWRC Integrated Refugee Program.

The program proposal went on to say that "we can assure you that the program in Bangladesh will not suffer. CRWRC is receiving increasing Canadian government grants and these can more than adequately cover the Bangladesh program as well as others. CRWRC projects an income of approximately \$700,000 to \$800,000 in Canadian government grants in the coming year. The Bangladesh program is already covered by these grants.

The needs of refugees cannot at this time be funded by using government grants. A willingness on the part of the deacons and churches to fund this program would be seen favourably by Canadian government granting agencies as they look at our regular development program."

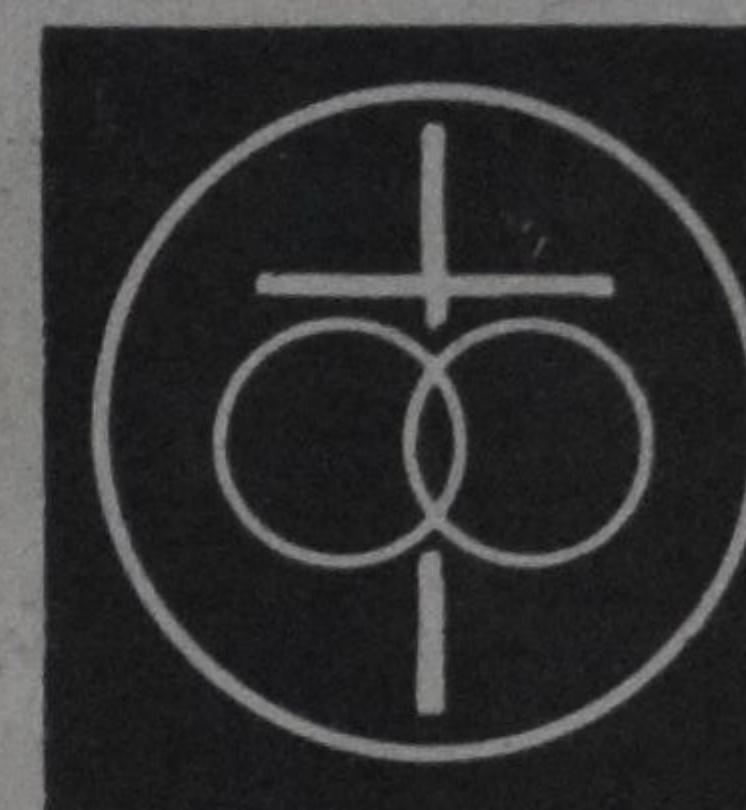
In discussing the program at the meeting, questions were raised concerning churches who already are supporting a family. Would they be obligated to budget also for this program when many already have a large refugee budget?

These questions were met with assurance that the individual churches could choose to

have their Project Manna offering designated to another CRWRC cause, such as Bangladesh, if they so desired. Contributions to such programs are left to the individual

churches to decide upon.

Since the program was approved at the meeting, it will be starting almost immediately with the work of Peter Zwart.



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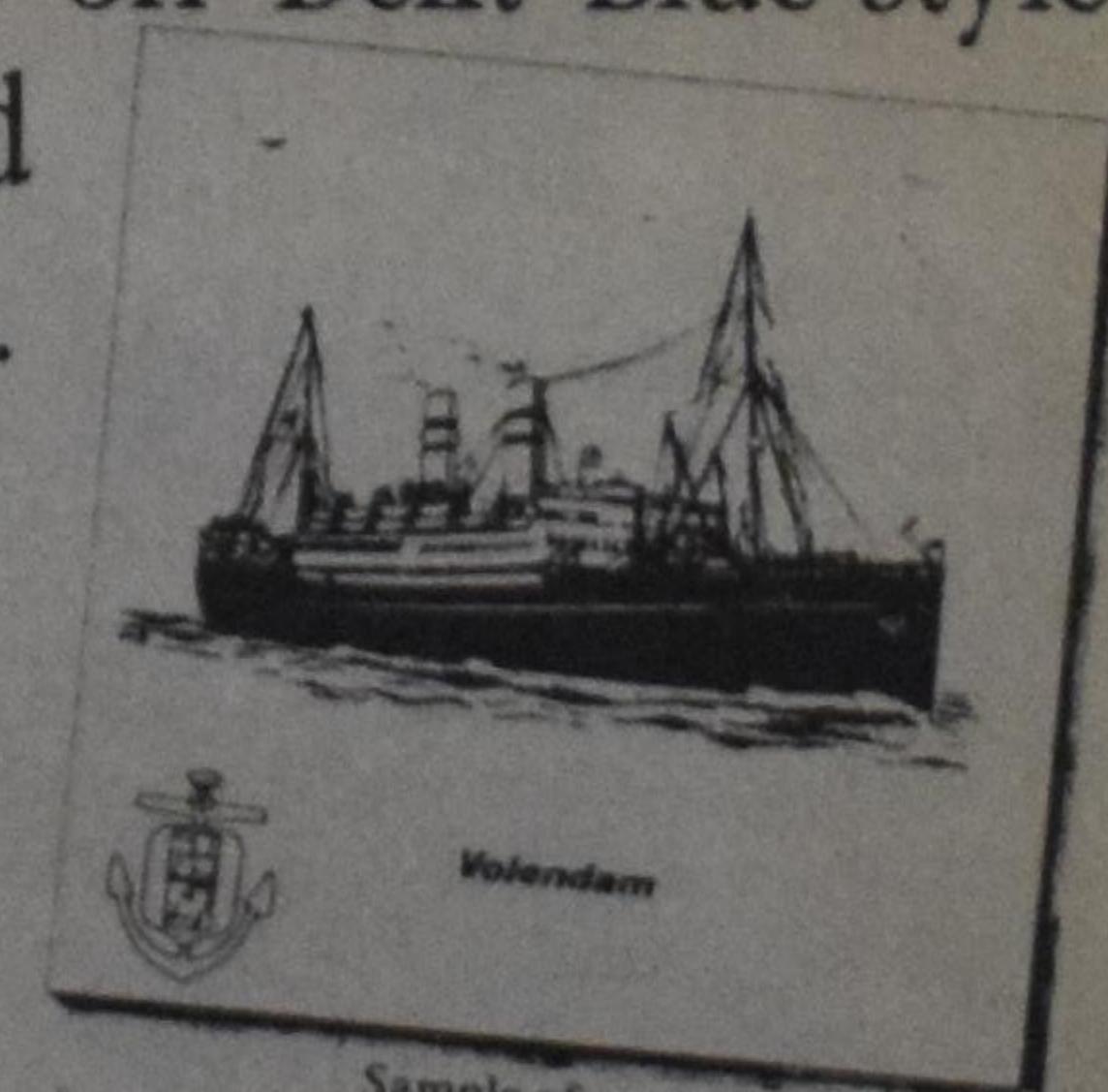


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- title(s) Nelly
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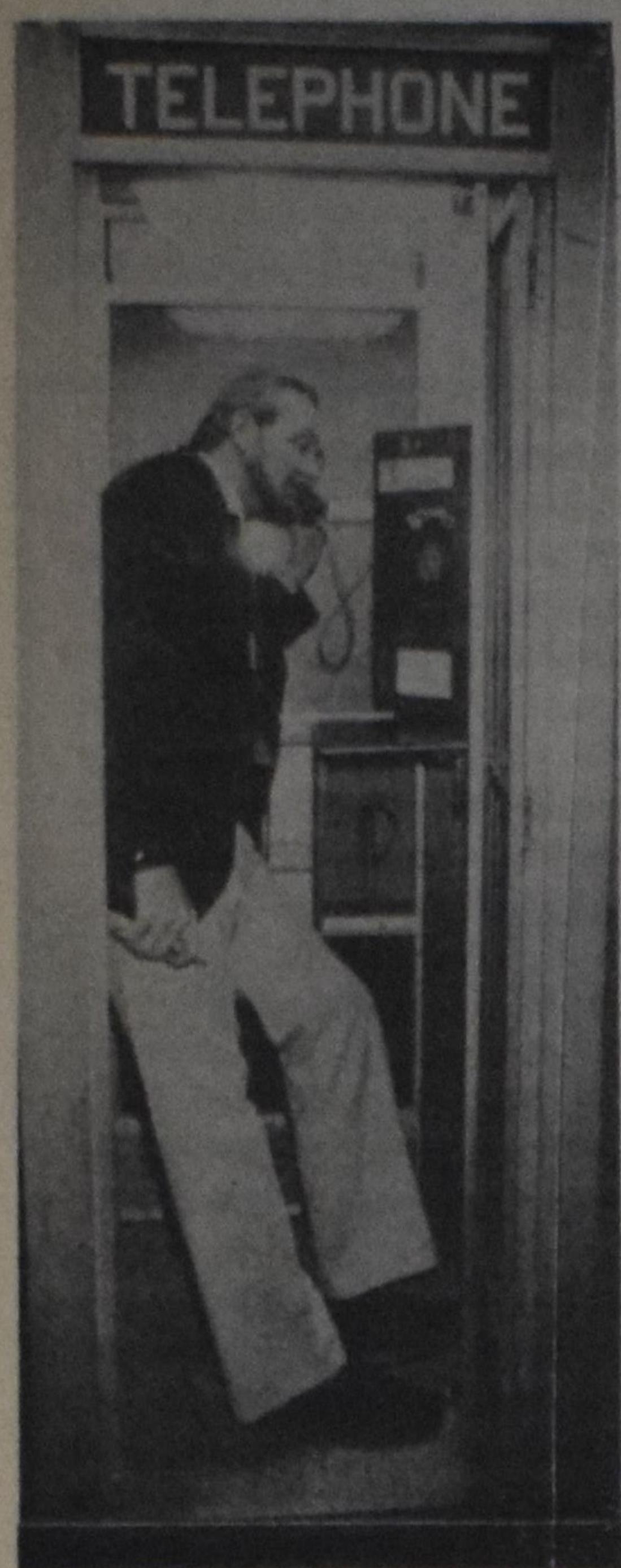
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# News-Ontario

## Ben Vandezande wins in Grantham Ward, St. Catharines



While at City Hall, Ben would occasionally phone home to inform the troops, who were watching the results on television

### Bert Witvoet

There were about 60 people milling about in the kitchen and livingroom of Ben and Ena Vandezande. Some were listening to the municipal election results coming in over the radio, others were watch-

ing the local television station fill in numbers on boards, others were standing around talking, helping themselves to the refreshments in the kitchen.

Once in a while someone would shout, "Quiet," and some news would filter in

about Grantham ward, the ward that Ben Vandezande was running in for alderman. Early in the evening Ben was leading and the mood rose to great expectations. But 11 out of 31 polls reporting is not enough to predict a victory. Besides, the race was close. Ben at 941 votes was leading Atkinson by only 46. La Rocque, a former provincial candidate, was at 815, 126 behind the leader.

The results were slow coming in, Inspite of the computer technology at hand. Around 10:30 22 polls had reported. Atkinson had caught up with Vandezande and was at 1856 over Ben's 1761 with La Rocque following at 1648 and incumbent Brickell at 1528. This was no run-away election for any of the six candidates nor was anyone doing very poorly.

Ben phoned in from City Hall where he had gone to see which polls were still to come. He felt cautiously confident. Of the 9 polls that still had to

report, 5 were strong ones for him.

When 26 out of 31 polls reported, it was Atkinson 2261 and Vandezande 2178. Ben had gained only 12 votes on Atkinson, but La Rocque was falling behind with 1969 votes. Only 5 more polls to go. It looked like Atkinson and Vandezande for councillors.

At 11:00 Ben returned from City Hall. He was greeted with a cheer and hugs. People were on the floor, against walls, in hallways and beyond. A former provincial candidate who supported Ben dropped in and congratulated him.

The final results came a little later: Atkinson, 2656 and Vandezande 2635, only 21 votes separating the two top candidates. Ben thanked all the people there and Rev. Henry Jonker led the group in prayer of thanksgiving.

*Calvinist Contact* wishes Ben and other successful candidates the wisdom of Solomon, the patience of Job and the spirit of Elisha.



Town Council of West Lincoln Township, 1981-82. Standing second from left is John Schilstra, representing Ward 2. Fifth from left stands a fellow CRC'er from Fruitland, Allard Colyn, representing Ward 3. He too got re-elected.

## In by the skin of his teeth

### Bert Witvoet

John Schilstra, real estate agent in Wellandport, Ontario, ran for the sixth time and won by a narrow margin of 25 votes. He is one of six councillors in the Township of Lincoln.

The first time he ran, he lost. That seems to be the price that most would-be councillors have to pay. The next two times he topped the polls, and the third and fourth time he was in by acclamation.

This time he was running for his money, though. "I don't know what people wanted," says Schilstra. "I guess they were looking for a change. Many incumbents in the Niagara region fell. There

were no big issues in this campaign. I am known as a PC supporter and that may have worked against me this time, although I don't allow party politics to enter into my campaign.

"I have a Christian stance that people know about. Maybe they don't like it. If I am against setting up a beer tent than that's my position. If people don't like it they can vote against me."

John Schilstra's ward is not a large ward. The total number of votes was around 1700. With more than 500 votes he came close to 30 per cent of the vote.

*Calvinist Contact* congratulates John Schilstra and wishes him God's guidance and the support of his Christian community.

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KATHLEEN LINDSAY

# News-Canada

## Paint a dog blue and orange

Paul De Groot

A mere 2,100 votes separated Alberta's Progressive Conservative government from a clean sweep of the province's 79 constituencies in the Nov. 2 provincial election.

As it was, only four members of the legislature, two of them independents with strong personal followings, survived the Tory tide. The other two were from Alberta's New Democratic Party, which received 18 per cent of the popular vote in this solidly conservative province.

The NDP, which won a second seat to go with the one which party leader Grant Notley has held for 11 years as the party's lone representative in the legislature, at least made some progress in the election; but parties on the right-wing, most of them undistinguishable from the Tories' own political philosophy, fared badly indeed.

The much-touted Western Canada Concept's mixture of right-wing politics and separationism proved unpalatable to Albertans, who gave it only 11 per cent of the popular vote and turfed out its one member in the legislature, Gordon Kesler.

A similar fate befell Social Credit, which ruled the province for 36 years, and elected four members to the legislature in 1979. Its proportion of the popular vote fell from 20 per cent to less than one per cent.

The Liberals' one hope, leader Nick Taylor, struck out once again, and a couple of newcomers to Alberta's volatile political scene, the Alberta Reform Movement and the Provincial Rights Association, suffered similar fates.

The result testifies to some remarkable tendencies among Albertans, and to a remarkable party and leader, the Progressive Conservatives led by Peter Lougheed.

Albertans in general exhibit strong tendencies to conform to majority points of view and place little value on debate or opposition for its own sake, as vital as they might be in a legislature.

The political history of the province has been marked by overwhelming government majorities and weak oppositions. When a government is overturned it has been defeated less by a legislative opposition than by a broad-based social movement which has suddenly arisen outside the legislature.

Political debate is in such little demand that Lougheed could go through the entire campaign without ever mentioning his opposition and only indirectly addressing the issues they raised. Tory candidates frequently refused to participate in all-candidates forums.

Given recent upsets in other Western governments (Mani-

toba and Saskatchewan) in the last year, and the large undecided vote at the beginning of the campaign, observers concluded that opposition parties were in for major gains this time around.

But Alberta voters looked at the field of opposition choices and found little in the way of policy or organizational ability aside from the NDP, which remains too far to the left for most Albertans. Very high voter turnouts, averaging 80 per cent of those eligible, have in the past spelled trouble for the government, but this time gave the Conservatives their greatest mandate ever.

Other factors in the election were government giveaways, a political patronage system second to none in Canada, and the federal government.

The Tories promised more than \$1.5 billion to Albertans prior to and during the campaign, most of it in interest-shielding programs. Aimed mostly at middle-class voters, the backbone of Tory support, the programs dealt with many of the calls for assistance which have come to the government in recent years. In spite of numerous protests from those left out of such programs, Albertans appeared to have little objection to them by the time they had to vote.

The Tory patronage system, which insures party faithful a role on government boards, commissions and agencies, is widely accepted in Alberta, and voters are convinced that having a member in caucus will give them a voice in government and greater call on the public purse.

There is considerable evidence against this - MLAs from Calgary and Edmonton have shown no interest in promoting civic issues such as revenue sharing and public transit - and its detractors claim, with some justice, that a member in the government caucus is more likely to become a voice for the government in the constituency than a voice for the constituency in government.

Nevertheless, the view that a constituency will "get more" by having a government member remains conventional wisdom in Alberta and is largely responsible for the unwillingness of Alberta voters to support an opposition member in their own constituency (while calling for their election elsewhere).

Lougheed's stubbornness in negotiations with the federal government has convinced voters that he is one of the few premiers capable of handling Prime Minister Pierre Trudeau, and the premier played on this theme in the campaign's final days.

"There is nothing that fellow back East (Lougheed never mentioned Trudeau by name) would like better than to look down that table and not

see this other Peter staring back at him," he said.

More than one observer noted with chagrin that Alberta voters, not regarded as the most sophisticated in Can-



Mr. Peter Lougheed

ada, sometimes had trouble remembering what kind of election they were voting in. Candidates who canvassed door-to-door frequently found voters saying "we've got to get

that Trudeau out of there."

The perception that voters could somehow hurt the federal government by supporting Lougheed may account for at least some of the Tory support.

Most of all, however, the vote is probably a vote for the status quo in a province which has largely escaped the hard economic times faced elsewhere.

The status quo is what they will get. For the most part, all party platforms emphasized giveaways from the \$11 billion Heritage Trust Fund, and ignored any changes in legislation or the direction of government.

After three terms in government, the Lougheed team has understandably few pressing legislative priorities, and its efforts in the next few years will be to fine-tune economic levers to keep the provincial economy moving.

The lack of opposition in the legislature will probably leave the government unhindered, as long as it can avoid the scandals and abuses of power which often accompany governments of its age and power.



The most disappointing aspect of the campaign was Albertans' blind eye to the qualities of their legislators.

In a province where the Conservative nomination is tantamount to election, considerable hanky-panky was involved in winning some of the nominations. But voters showed no inclination to punish such conduct by voting for someone else, lending credence to the folk wisdom that "paint a dog blue and orange (the Tory colours) and in Alberta it will win a seat in the legislature."

Ultimately the only guarantee of good government is good governors, regardless of party or philosophy. To the extent that Albertans are unwilling to look beyond superficial labels, such as "free enterprise," "socialism" or "separatism" they may have sacrificed capable, accountable government on the altar of political expedience and shallow security.

*Paul De Groot, a political columnist and reporter for the past five years, now works for the Edmonton Journal*

## WCC and the Alberta election

John Ludwig

My reason for getting involved with the Western Canada Concept Party (WCC) is the fact that it is a grassroots political movement concerned about the deterioration of our system of justice, about the present government's drift into socialism and lack of concern for people's needs and the ever greater control over our private lives by government. None of the existing parties address themselves to these problems to any significant extent.

The WCC is a populist movement still in its formative

stage and, therefore, open to influence. Already it has developed policy which is more compatible with a Christian view of life than that of any other party, such as parental control in education, full funding for all schools, no public funding for abortion on demand. In the field of labour it is prepared to scrap all legislation now based on the adversary or confrontation principle. As a member of the policy and platform committees I helped shape these policies.

The re-election of PC's in Alberta (virtually without opposition) means that compromise between faith and

action will continue to gain ground in CRC circles and those who oppose this compromise will feel even more isolated than they do now. Politics in Alberta will continue to be dull with edicts issued by King Peter and worshipped by an electorate not accustomed to critical analysis of issues.

The question for us as Christians should be: Are we prepared to do something in the political arena or are we merely armchair critics?

*John Ludwig was the WCC candidate in the Jasper Place riding, in Alberta*

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## Alberta Teachers' Convention

# Alberta teachers strengthened in fellowship

Ary de Moor

On October 20-22, Christian school teachers from Alberta met in the Calgary Christian School for their Annual Teachers' Convention. We were joined by the staffs of the Manhattan, Montana, Christian Schools who visited our Convention for our 'first date.' The staffs from the Manitoba schools (also part of C.S.I. District 11) could not join us, but hope to meet with us next year.

The theme for the convention was "Salting Salt," a reference from the gospels of Matthew, Mark, and Luke.

Dr. Lambert Zuiderwaart, in his opening address explained how each gospel uses the concept of salting salt in a different context: as a purifying destruction of searching after status and rank, as a preserving agent, and as an agent for transformation.

A hearty volleyball tournament rounded out the first night, in our effort to prove that we like to keep body and soul together and our soles firmly planted on the ground. Many teachers inspired us with their models of service and everyone had a ball.

Dr. Robert Bruinsma gave the second keynote address in which he traced two long-

standing traditions of epistemology - the study of knowledge; in short, the Graeco Roman theory which stressed disciplined concentration, dialectic inquiry and man's intellect, and the Judeo-Christian theory which stressed knowledge as a gift from God, evidenced through the obedient lives of God's people. He then traced the concepts of nurture, education and schooling, as these have taken shape in our history and in our present day culture.

The workshops offered at the convention, though few, were successful. Workshops dealt with topics such as, evaluating curriculae, Bible story-telling, Bible teaching, Music, Special Education, teacher burnout and healing, Mathematics, and teaching Social Studies. A great amount of free time was spent in subject sectionals, committee meetings and just plain teacher talk over coffee.

The Christian Educator's Association, the teacher organization in District 11, finally accepted the long worked on and worked over constitution in an effort to bring greater representation and efficiency to the CEA. Robert Koole was elected as president and each section of District 11 appointed an executive member. Thanks were expressed to the Lacombe staff who have served as executive for the past few years.

Conventions are difficult for one participant to report on. For some the Convention brings relief, stimulation, new life. For others there was not much that was new and workshops were not very applicable to their daily teaching tasks. We all talked, sang, prayed, laughed, and worked together, showing and sharing our commitment to the meaningful task of leading God's children into the way of obedience and life. It is in that task that we strengthen each other as we come together and support each other as we work throughout Canada and the U.S.A.

Next year's Convention is scheduled to be in Lethbridge.

Ary de Moor is curriculum coordinator in the C.S.I. schools in Alberta/Sask./Manitoba region and teacher at Edmonton Chr. High

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# Education

## B.C. high school students shared leadership concerns



Miss Jolette Moeliker

## Jolette Moeliker

As student representatives from Christian high schools in Abbotsford, Duncan, Nanaimo, Smithers, Surrey, Vancouver and Victoria, about 35 of us, met at Pacific Christian School in Victoria last month for B.C.'s first Annual Christian Student Leadership Conference.

On Wednesday evening, October 13th, Pacific's staff advisor, Mr. William Van Dyke, opened the conference and introduced the students and staff advisors of Abbotsford, Duncan, Nanaimo, Smithers and Victoria who had arrived in time for the evening's activities which included volleyball games in one of the local gyms and an opportunity for us to get acquainted more informally. Afterwards we went out for some delicious pizza and returned to the school where we slept overnight.

After Thursday morning breakfast in the First Chr. Ref. Church the students from Fraser Valley and Vancouver arrived. We went back into the church, since the school was being used for the annual Christian teachers' conference, for the official opening of the conference by Mr. Van Dyke. He introduced Rev. Edward MacKay, a youth pas-

tor, who was our keynote speaker.

Rev. MacKay spoke to us about school spirit. He mentioned that there are two ways of achieving school spirit. One is by getting involved as leaders and by supporting clubs and teams through cheering and watching events; and the second way is through the Holy Spirit, who works through leadership to work spiritual direction in the school.

He led us in discussion on the characteristics of leadership. We came up with quite a few of them ourselves, some of which were the ability to be persuasive talkers, to have the respect of others, to be able to take on responsibility, and to be bold.

Rev. MacKay said that the main characteristic of a leader should be the ability to be a servant. We, as leaders, he said, should be servants to our schools, as Jesus was a servant to God and us. In our schools it would mean doing things for the good of the school possibly even without any recognition for it. The ability to do this comes only from knowing Christ and relying on him. We are chosen by God, he said, to be spiritual leaders so that our schools may be known for the spirituality.

After Rev. MacKay left, Mr. Brandsma offered a lecture on committee work. It had been prepared by Mrs. Tena Venema, but she could not be with us.

The address mentioned that each committee should have a staff sponsor as a resource person, an advisor and assistant to communicate with the staff, and to prevent conflicts with other committees.

If possible, student councils should elect the committee before the school year starts to

include a president, vice president, secretary, and treasurer. These should meet once with the old committee to discuss the pros and cons of the last years' activities, and to decide which ones to continue. The four offices could be possibly filled by the heads of various special subcommittees, who could organize, for instance, workathons, calendar sales, and school concessions.

In the address, Mrs. Venema suggested that student leaders set specific goals, but that these should also be realistic. Careful records should be kept by both the secretary and the treasurer. We were also advised to decide on the kind of fund raising events we might have in a school year, whether there might be school policies for these, and whether there might be conflicts with other activities.

The Fraser Valley students then talked to us about running a concession with the purpose of making the vending service available to students and to make a small profit at the same time.

We then stopped for lunch prepared by some of the local ladies. At 2:30 we met for our last workshop: "Reaching Out Into the Community," which was led by Mr. Eric Schilleroort of Fraser Valley.

He said that we are Christian schools which stand up for our Christian beliefs. Both our support community and our geographic community know us, but do they all know what we stand for? He noted that our support community does, but that our geographic community doesn't. How could we let them know us? He suggested service evenings such as film nights, evenings with a specific purpose (for example, to teach, or to discuss a certain

problem like nuclear warfare), an open house, a spring fair, an auction sale at school for a certain cause, tournaments where we play like Christians and invite the whole community in, and a drama night.

For reaching out into the community, we came up with the idea of becoming candy strippers, donating blood as a class activity, starting a volunteer program for all those people who need help, sponsoring such groups as World Vision, doing free car washes,

and inviting the handicapped to chapels.

After we shared these ideas in groups, Mr. Van Dyke closed the conference at 4:30.

Special thanks goes to Pacific Christian School for hosting us, to our speakers, and to God who made the conference possible.

*Jolette Moeliker is a grade 11 student at Bulkley Valley Christian High in Smithers, BC*

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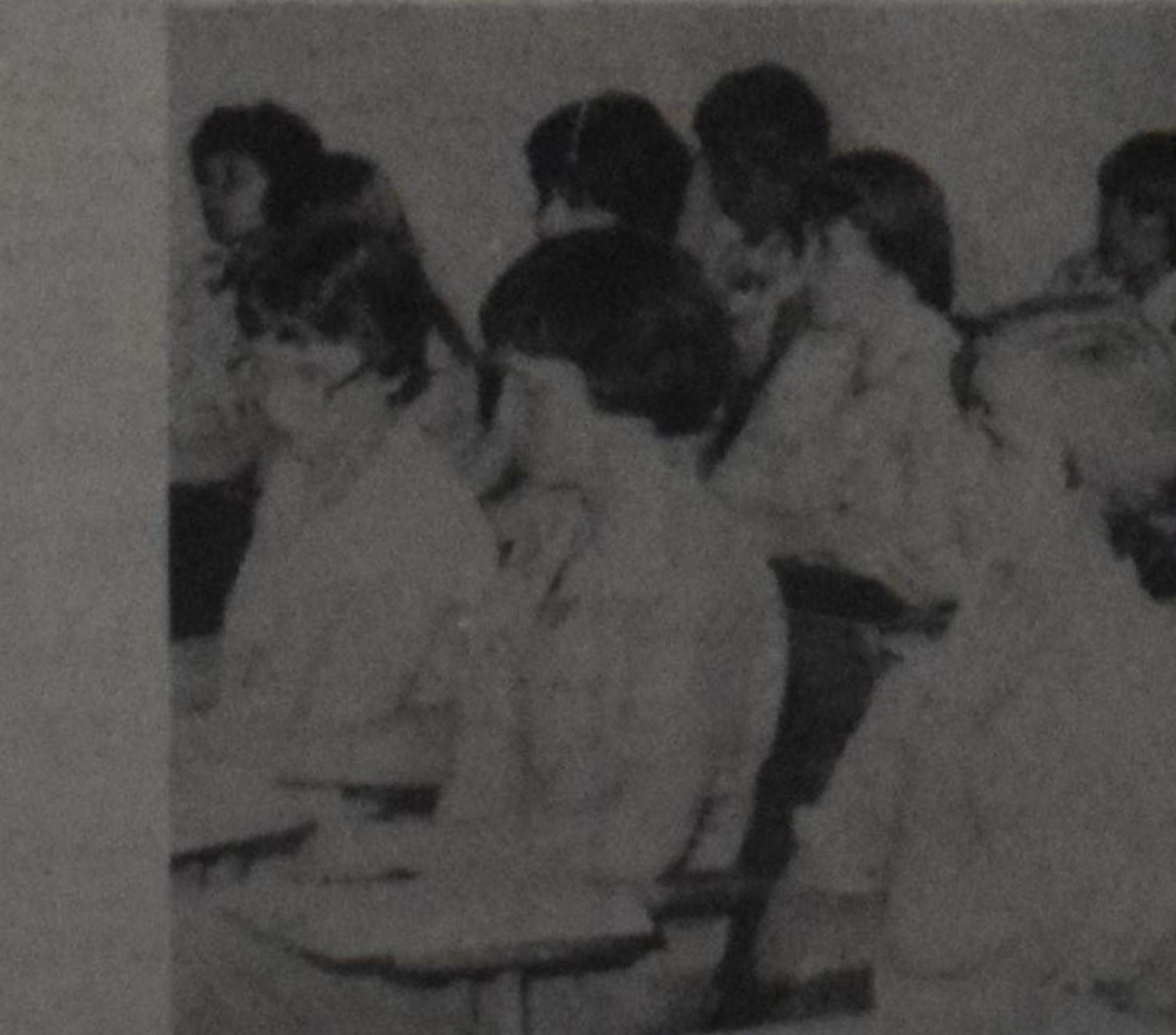
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# Issues

## Let's do to other Christians and their churches as we would have them do to us!

Gerald Vandezande

**O**f late there has been considerable discussion regarding the public responsibility of the Council of Christian Reformed Churches in Canada and its possible participation in certain interchurch taskforces. Some of the opponents of such public witness and interchurch cooperation have been quite outspoken in their disagreement with this course of action.

Recently, Dr. Bernard Zylstra has put his criticism on record. Since this record has been circulated throughout the CRC in Canada, I would like to share a few concerns. They relate primarily to the way he and others within our churches view and evaluate other Christians, their churches, and social action projects.

Dr. Zylstra is especially critical of the mainline churches (Anglican, Lutheran, Presbyterian, Roman Catholic and United), of their interchurch taskforces and coalitions, and of what he calls "their consistent onesidedness." He contends that these coalitions' "main focus is the social-economic deprivation presumably caused by political and industrial action. I venture to suggest," writes Dr. Zylstra, "that these coalitions are largely contemporary expressions of the social gospel in Canadian garb."

After quoting briefly from a critical assessment of the social gospel by an American Lutheran, John Richard Neuhaus, Dr. Zylstra writes:

Because liberal humanism has today run into a series of real problems, the social gospel focuses more fully on secular regress than secular progress. But the main point of Neuhaus still holds: the world sets the agenda for the church. I think this explains the consistent onesidedness of the coalitions and taskforces which the CCG advises us to join.

Dr. Zylstra then asks: "Are there no other public issues which the church should address?" (of course there are, and some of them are being addressed). He then claims:

The issues are not up front because left-wing humanism is not much interested in them, and for this reason the proponents of the social gospel are not much interested in them. Hence the onesidedness in the themes to which these taskforces and coalitions address themselves.

I have quoted Dr. Zylstra at length, so that his basic position is clear and my concerns about his comments are made in context. Here are a few of them.

### FIRST

Like Dr. Zylstra, I have my own basic questions about the social gospel. However, we should not simply "ven-

ture to suggest," as Dr. Zylstra does, that "these coalitions are largely contemporary expressions of the social gospel in Canadian garb." It is only fair that we evaluate the interchurch coalitions in terms of what they actually say and do. We should not speculate. Our analysis should be thorough.

If it indeed proves that there is a real connection between the social gospel of 50 years ago and the coalitions' current beliefs and goals, then (1) let's show that conclusively on the basis of accurate information and personal knowledge; (2) let's demonstrate what is good and/or bad about them; and (3) let's articulate what should be done to help these coalitions become more biblically obedient.

### SECOND

Like Dr. Zylstra, I have my own basic questions about left-wing humanism. However, we should not imply, as Dr. Zylstra does, that these interchurch coalitions, because of issues they supposedly do not address, are shaped by "left-wing humanism." Again, our analysis should be careful, lest we jump to unwarranted conclusions, distort the discussions among us, and damage the relations with our Christian neighbours.

Again, if an indepth examination of the interchurch taskforces' current thought and practice indeed reveals that

there is a real connection between them and "left-wing humanism," then (1) let's document that clearly; (2) let's demonstrate how that hurts an integrally Christian witness; and (3) let's articulate a more biblically-obedient alternative.

### THIRD

In the process of analyzing fellow Christians' basic beliefs and goals, we should also critique right-wing humanism, lest we leave the wrong impression that rightist doctrines are acceptable to us, whereas leftist ideologies are not. I trust that all of us have as many fundamental reservations about right-wing humanism as we do about left-wing humanism, particularly as these rightist doctrines are said to shape so much of modern-day fundamentalism.

### FOURTH

While we may well discover various minor shortcomings or even major flaws in the work and witness of one or more interchurch taskforces, shouldn't such a discovery be tempered by the knowledge that we, too, see through a glass darkly (cf. 1 Cor. 13:12), that we, too, have much to learn, and that our efforts, too, suffer from sin (cf. Matthew 19:17)?

Shouldn't we be thankful that these brothers and sisters in Christ are struggling to work out the meaning of the Good News as it relates to some of the most pressing problems of our time? Don't such attempts at Christian

social action, however fallible, deserve our encouragement and support? Wouldn't it be wiser to become active participants offering constructive suggestions for change instead of being passive spectators dispensing negative criticism that leads to alienation rather than community?

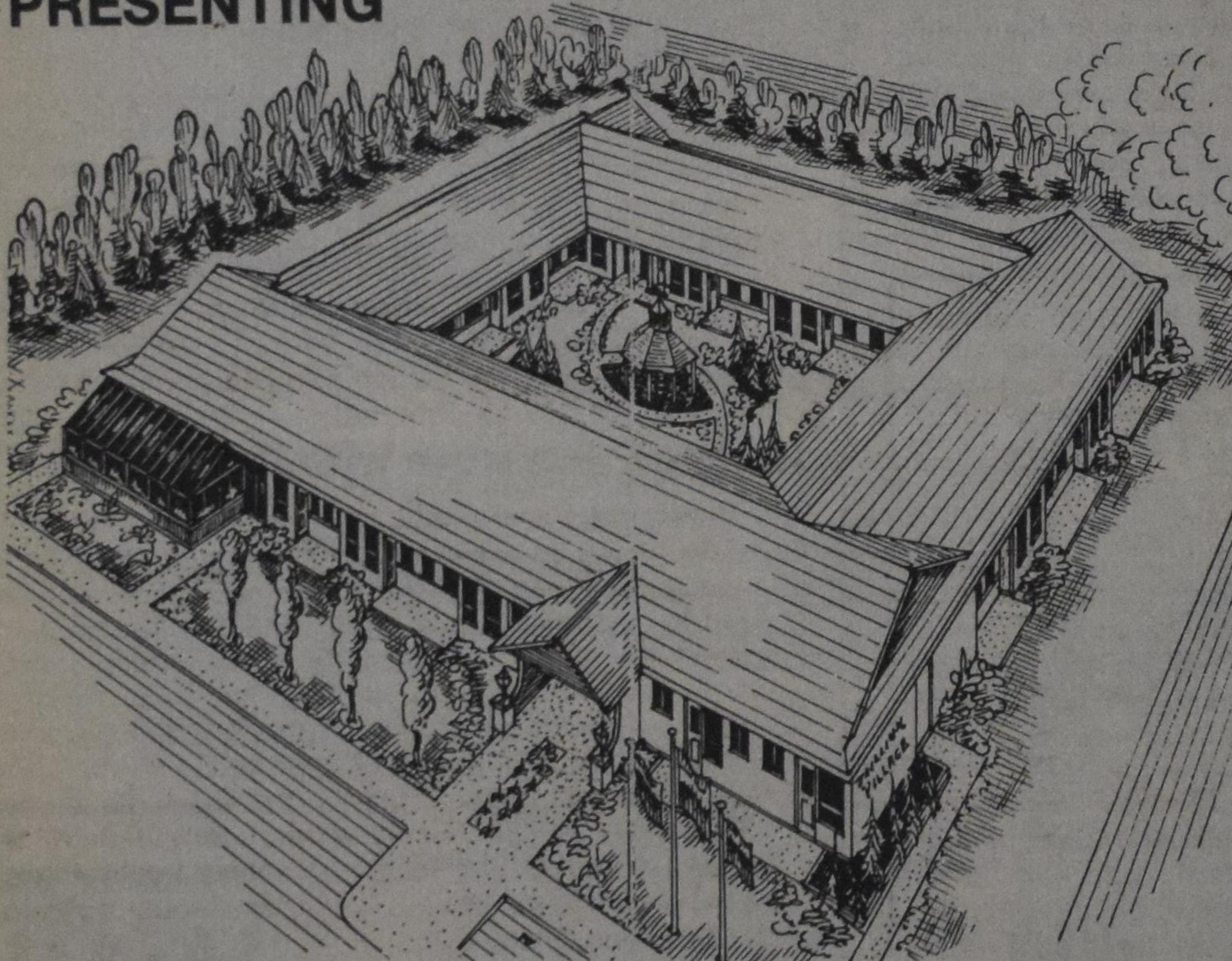
Adopting a positive attitude toward other Christians doesn't necessarily mean compromising the truth. In fact, it allows one to speak the truth in love. I know from experience that such a supportive approach can lead to unexpected opportunities for creative service in Christ's coming kingdom of righteousness.

I feel obliged to share this concern for accuracy and clarity about our own and other churches' basic beliefs. There is a need for modesty and charity in our relations to sisters and brothers in Christ. They are vital to our credibility and integrity as Christian Reformed Churches in Canada. As well, they are essential to open-hearted dialogue and ongoing cooperation with other Christians and their churches.

For the sake of the Gospel and the communion of the saints, we must do justice to the truth and the reputation of our neighbours. Let's do to other Christians and their churches as we would have them do to us (cf. Luke 6:31).

Gerald Vandezande is a member of the Grace Christian Reformed Church in Agincourt, Ontario

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# People

## Case Vink stands tall in Brighton

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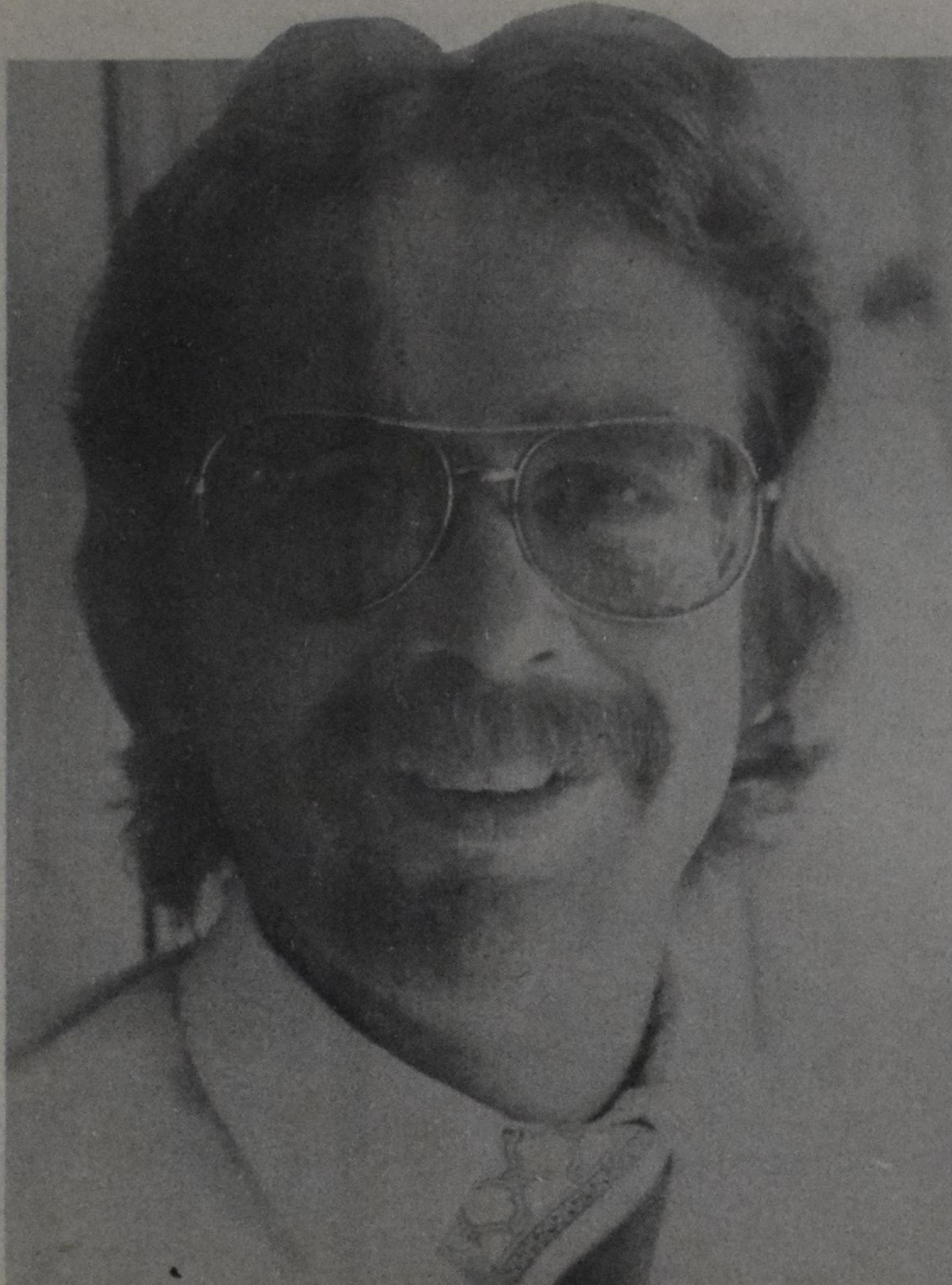
**I**t has been said that the word 'church' can mean several things: buildings, meetings or organizations. However, to the Fellowship Reformed Church of Brighton, church means people.

In fact, in the beginning, the Brighton group had neither building nor pastor. A group of Brighton area Folks who were attending the Trenton church started meeting two years ago to discuss the possibility of a fellowship within their own community. Under the guidance of the Trenton pastor they were able to work an arrangement to share the Presbyterian church and bring Case Vink, a newly ordained minister, to Brighton.

"I may stand tall but I don't stand out". Case Vink is the 6 foot 5 inch Pastor of the Fellowship Christian Reformed Church in Brighton. He explains that the church is set up to run without him. "I'm just the hired minister who is trained to share God's Word with the church members. My number one job is to teach Scripture - after that I guess you would call me a facilitator."

As a facilitator Case Vink has helped many "learning groups" develop for youngsters and teens as well as seminars for adults. There is an active youth group of 25-30 members ages 16 and older. They meet Wednesday at Brighton Public School. Mr. Vink explained that the major focus of the Christian Reformed church is the family unit. Members come from a radius of 30 miles. The church umbrella covers large farm families and individuals who are alone or perhaps raising a family alone. Pastor Vink likens it to an adoption program. Single members are adopted by the church family. At present there are eighty families attending the services.

One terrific program is the annual Vacation Bible School. The program was offered for two weeks in August and more than 90 children were enrolled with new members coming right up until the last day. Case Vink says "they come because it's fun, they feel the love of the teachers and we have a good reputation." The co-operative nature of the program is also typical of the church and exemplary. Mrs. Ruth Strutt from the Evangel Temple taught a program for the very young children again this year and other teachers were recruited from within the Fellowship church. Pastor Vink started off the morning program with songs and stories and then the children went off to their respective age groups.



Dynamic pastor

The children were involved in an agricultural relief program to help the poor in Central America and the Philippines. The children would put their nickels, pennies and dimes into boxes decorated with rabbits or pictures of milk glasses. After it was explained to the youngsters that the children were not being sent pet rabbits, the total kept rising until they had saved enough money to purchase 189 classes of milk and 70 rabbits. The contribution from the final Sunday program brought the total to 70 rabbits and 689 glasses of milk. The final total was about \$300. "Kids need to know that they can do something to help the poor," said Case.

Case Vink, his wife Maria and their three sons, James, 9, Jesse, 6, and Jackson, 2, are enjoying Brighton. Pastor Vink calls the Fellowship church a "homey church" and comments on the terrific involvement of the members. The good feelings appear to go both ways, because the young minister has impressed the church members with his knowledge and style. Of interest to all, is the fact that this young man at one time appeared to be a most unlikely candidate for a calling to the church.

Born in The Netherlands, but calling Barrie home, the smiling minister told about how a bad back ended his plans at Royal Rhodes Military College when he was 18. A near-fatal bout with double pneumonia was really the catalyst that "brought my faith alive". From the ages of 18 to 24, Case was "sorting out, rearranging my life". He found that life had become real, he became convicted

about his faith. During that four year period he did an amazing variety of things - most of them not the type of thing one associates with the decision to become a minister. He got married, had his first son, spent several years in the production end of CKVR television station in Barrie and stayed active with the church youth group.

"When I started to give instead of take, I realized that my gift or skill was in helping others". His mulling period was over but a new beginning was at hand. The next seven years were carved out for him to attend seminary college at Calvin College in Grand Rapids, Michigan. Case did it in five and a half years. Those years will likely be the kind that Case and Maria will look back on in years to come with pride and fond memories but even now they remember stretching overstretched budgets, the arrival of more children and the constant search for part-time work. One job they did regularly involved moving into homes to act as live-in sitters while parents were away. Summers they would troop home with their family and Case would get summer jobs. Just over two years ago, Case Vink became eligible for call. Two letters came. Brighton had a new minister for the newly formed Fellowship church.

This October is the 125th Anniversary of the Christian Reformed Church. Let's hope that the enthusiastic pastor is around for a long time. He's got quite a following answering the 9:30 bells on Sunday morning. He's got ideas and his contributions make him an asset to the Brighton community.

### On file

## The province of Denendeh

Wally van de Kleut

In "Who are the Dene?" (October 1, 1982), I concluded with Father Fumoleau's conviction that if Canada does not ask the Dene what they can contribute to Confederation, Canadians will suffer for a long time to come.

Whether or not Canadians and the government of Canada are actually inviting Dene opinion is somewhat irrelevant on two accounts.

First, a truly pluralistic society, one which permits the establishment of viable alternative institutions, must make way for the concrete social, educational and political expressions of differing values and beliefs. Canada must certainly ask the Dene what they can contribute; that done, it must also allow the Dene to responsibly act on their beliefs.

Second, the Dene have already been telling Canadians their concerns and objectives for a considerable time. Now Canada needs to listen. Most recently the Dene have come forward with a proposed *Charter of Founding Principles of Denendeh* (pronounced Denenday).

An explanation of the proposal, and a great deal of informative background on the Dene, has been excellently presented by the CJL (now known as Citizens for Public Justice - CPJ) in its January, 1982 public service bulletin entitled, *Denendeh, the Dene struggle for a pluralist province*.

The main thrust of the Denendeh proposal is the creation of a new province-like government which would ensure the continued expression and development of the Dene culture.

Rights of non-Dene are safeguarded within a Dene framework. The proposal attempts to protect the values of the present non-Dene minority, as well as the values of a Dene minority in the future.

The charter proposes certain legal guarantees: 1) native languages and English will be the official languages, 2) distinct groups will have the right to establish their own institutions and services reflecting their cultural values, 3) environmental laws, criteria for development projects and the overall economic system will reflect a commitment to both the total well-being of Denendeh residents and to traditional Dene values. Human growth rather than economic expansion will be stressed.

To further protect Dene culture the proposal stipulates the setting aside of a large area or areas of land for the exclusive ownership of the Dene. Although existing private property titles will be respected, in the future Denendeh land will be leased on a long-term basis.

Political power within Denendeh will be exercised on three levels: community, provincial and the Senate.

The provincial government will have the usual provincial powers in addition to certain regulatory authority over the environment now held by the federal government so as to protect key aspects of the traditional Dene way of life.

On the community level the full participation of residents in making decisions will be emphasized. Although any resident may speak at community meetings, the right to vote and eligibility to hold office will be restricted to those who have lived in the local community for two years, who pledge to uphold the Charter, and to those who meet a proposed 10-year residency requirement in Denendeh. The latter two restrictions would also apply to the provincial government.

The rationale for such tight restrictions is, the Dene fear that an influx of non-Dene to Denendeh as a result of development projects would all too easily undermine their culture. However, the legal guarantees would apply to all residents of Denendeh, and non-Dene would have equality before the courts.

The Senate, comprised of Dene, would have the task of seeing that community and provincial laws did not adversely affect basic aboriginal rights. Unsatisfactory legislation would be vetoed by the Senate and sent back for revision.

The few points mentioned here comprise merely an overview of the Denendeh proposal. The extent to which Canadians nurture and are able to establish a pluralistic Dene province will reflect our collective sense of justice to Canada's northern peoples.

To put it mildly, there is room for discussion, support and informed involvement. A careful reading of the CJL-CPJ political service bulletin is a good place to start. It's worth the effort.

# Community Report

## A civilization declining

Wally van de Kleut

While on a five-week tour of North America, Dr. H. Van Riessen, retired professor of systematic philosophy at the Free University of Amsterdam, spoke at The King's College in Edmonton. Van Riessen addressed the topic, "The Crisis of Western Civilization."

If one allowed the heart to hear past the academic framework of Van Riessen's speech, a certain sadness grew and lingered. Van Riessen emphasized that he was actually focusing on the decline and decadence of western civilization; that in effect, 'crisis' is merely a convenient catchword.

Why, began Van Riessen, with all the sources of power we have today, do we feel so powerless? And furthermore, why with a standard of living which has never been higher, are so many people unhappy? asked Van Riessen.

Speaking slowly and in halting English, Van Riessen sought to answer the above questions by sketching a number of key features of 20th century life: the fast pace of society wherein traditional answers no longer seem to fit; the end of true capitalism after W.W. I with the rise of large corporations; the emergence of a new era after W.W. II

wherein for many God no longer exists; the advancement of communism beginning with the Cold War in the 1950s; the abundance of many new theologies; a societal acceptance of normlessness where everything seems to be allowed, and lastly; an exodus out of the church.

Van Riessen stressed that the features of 20th century life are the product of western civilization's history of slowly but surely rejecting God as Lord, and turning instead to trusting the gods of applied science, technological power, and human organization.

"Technological power," said Van Riessen, "goes beyond the restrictions of human power," so that the effectiveness of technology, the science upon which it is based, and the organization brought to bear by means of technology on society, are all believed in and honoured.

Further, the very effectiveness of science and technology has cajoled men and women to believe in their own ability to be gods, important in themselves, with a notion of progress which is defined solely in human terms.

However, said Van Riessen, without God, laws and norms disappear, a distorted view of authority results, and many have also begun to see life as meaningless and 'full' of nothing.



Dr. H. Van Riessen

ingness (nihilism). Without God, Van Riessen emphasized, people cannot be happy, and feelings of impotence or powerlessness fester.

The decline of our civilization is, therefore, evidence of "God punishing Western Civilization because of its disobedience," said Van Riessen. "Though God is not the author of evil, God uses evil, war, and might even use nuclear war." If mankind insists on playing God, it had better beware of the consequences.

What is a Christian to do in such a lawless, loveless and disobedient world? "We have a clear command," said Van Riessen. "We must go against all evil. The Kingdom of God and its righteousness must be our aim."

Van Riessen concluded his address by suggesting the following areas of emphasis for Christians today: 1) All our activity must visibly be done to God's glory, 2) Repair and protect the community, working against 'Iness' and selfishness, 3) Remember that sin is first of all a distortion of our relationship to God, 4) Repair the respect for authority, which means that we respect God who has put authority where He wills, and 5) Remember that everything which takes place is part of God's road to the Kingdom.

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Johan Tangelander

Sects and Cults

### Baha'i(c)

This week we conclude the section on the Baha'i by looking further at their doctrine.

#### 3. Resurrection

Baha'ism explains away the literal, physical resurrection of Christ. His victory over death is nullified. "The Reality of Christ, which signifies His teachings, His bounties, His perfections and His spiritual power, was hidden and concealed for 2 or 3 days after His martyrdom ... The cause of Christ was like a lifeless body, and, when after 3 days the disciples became assured, and began to serve the cause of Christ, and resolved to spread the divine teachings, the reality of Christ became resplendent, His religion found life."

#### 4. Sin

Evil is the absence of the divine qualities that are appropriate to any particular level of existence, as darkness is absence of light. "The only difference between members of the human family is that of degree. Some are like children who are ignorant and must be

educated until they arrive at maturity. Some are like the sick and must be treated with tenderness and care. None are bad or evil. We must not feel repelled by these poor children. We must treat them with great kindness, teaching the ignorant and tenderly nursing the sick."

#### 5. Salvation

Man doesn't need salvation; he needs enlightenment. If there is no sin and guilt, Christ's atoning death is not necessary. Salvation then doesn't come through Christ, but through Baha'u'llah. How can one come to love God?

Through coming to know and love the Manifestation of God, Baha'u'llah. "The revelation of Jesus was for His own dispensation - that of 'the Son.' Now it is no longer the point of guidance to the world. We are in total darkness if we are refusing the revelation of the present things both good and bad - everything. Now all is changed. All the teachings of the past are past. Abdu'l-Baha is now supplying all the world."

How tolerant is Baha'i? What they teach and practice are two different things. A person who wants to join a Baha'i assembly has to renounce first his church or organization. In one of Baha'i's books it clearly states: "For a Baha'i to belong to an organization ... membership of which implies holding beliefs or approving aims out of harmony with the teachings of Baha'u'llah, would amount to a denial of faith in those teachings. Anyone applying for membership of the Baha'i Community who is unwilling to relinquish membership in such an organization proves ... that he has not fully understood the Baha'i teachings, and consequently he is unacceptable ... There are very few organizations whose beliefs and aims are wholly consistent with the Baha'i teachings. Virtually all religious organizations ... require some sort of belief to which a Baha'i cannot subscribe."

Baha'i cannot unify all religions. Its doctrines are in direct conflict with Christianity. Baha'u'llah and Jesus cannot both be right. For the Christian, Jesus is the Lord of all. There is none other. "For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross" (Col. 1:19,20 N.I.V.).



# On this our Wedding Day ...

We proudly present Mr. and Mrs. ..., newlyweds whose wedding announcements appeared in C.C.'s "Marriages" column earlier this year. This annual "Photo Album" serves as a visual record of the happy occasions.



Albert and Marianne DeBoer

— March 19, 1982 —

Married in Ebenezer Chr. Ref. Church,  
Leduc, Alta.

John and Alice Rekman  
— March 20, 1982 —  
Married in First Chr. Ref. Church,  
Sarnia, Ont.



Peter and Ingrid Kapteyn  
— May 1, 1982 —  
Married in Calvary Chr. Ref. Church,  
Ottawa East, Ont.



Len and Sherry Tigchelaar  
— May 15, 1982 —  
Married in Immanuel Chr. Ref. Church,  
Hamilton, Ont.



Brian and Annetta Boot  
— May 29, 1982 —  
Married in Strathroy East Chr. Ref.  
Church, Strathroy, Ont.



Steven and Corinne Jagt  
— June 5, 1982 —  
Married in Crossroads Free Methodist  
Church, Salmon Arm, BC



Jacob and Joyce Veenstra  
— June 18, 1982 —  
Married in First Chr. Ref. Church,  
Barrie, Ont.



Dave and Edith DeBoer  
— June 5, 1982 —  
Married in Crossroads Free Methodist  
Church, Salmon Arm, BC



Reinhard and Betty Fieguth  
— June 18, 1982 —  
Married in Covenant Chr. Ref. Church,  
St. Catharines



Bob and Martha Van Schepen  
— July 9, 1982 —  
Married in Maranatha Chr. Ref.  
Church, Woodstock, Ont.



Neil and Janet Vander Spek  
— July 17, 1982 —  
Married in First Hamilton Chr. Ref.  
Church, Hamilton, Ont.



John and Susan Molendyk  
— August 27, 1982 —  
Married in the Willowdale Chr. Ref.  
Church, Willowdale, Ont.



John and Kim DeRaadt  
— September 4, 1982 —  
Married in Essex Chr. Ref. Church,  
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# Dutch

## Persoverzicht

• Onze eerste prime-minister, Sir John A. Macdonald, vormde een regering met twaalf kabinetleden en drie-honderd-en-dertig ambtenaren. Het Trudeau-kabinet telt zes-en-dertig ministers en het ambtenarenapparaat bedraagt meer dan een half miljoen. Dat is nog eens even vooruitgang he?

Het was een moeilijke week voor partijleiders. Er ontstond opstand in de Liberale fractie in Ottawa omdat de regering het waagde om de waardevastheid van ambtenaren-pensioenen aan te tasten. De parlementsleden die de Ottawa-distrikten vertegenwoordigen gingen onmiddelijk op hun achterste benen staan en opperden de brutaliteit om tegen hun eigen partij te stemmen.

Jopie had het ook weer eens hard te verduren. Ditmaal van een oude strijdemaker, John Crosbie, de Minister van Financien uit het kort-van-duur Clark kabinet, die weer eens bezwaren maakte tegen Jopie's leiding. Als ik me goed herinner was die Crosbie nou ook niet zo'n populaire figuur.

En in British Columbia werd premier Bill Bennet het vuur na aan de schenen gelegd door zijn eigen partijgenoten. Dat komt omdat de Social-Credit regering van B.C. een anderhalf miljoen tekort op de begroting heeft, hetgeen volgens de beginseisen van de Social-Credit partij zo ongeveer dezelfde klank heeft als kindermoord. Zelfs Drapeau, die voor de achtste keer burgemeester van Montreal werd, had voor de eerste keer met tegenstand te kampen. Hij wist niet wat hem overkwam. In Quebec zijn de vakbonden erg strijdvaardig aan 't spreken over een algemene

staking omdat ze vinden dat de regering met meer salaris voor de ambtenaren over de brug moet komen. Ons land blinkt nog steeds niet uit in arbeidsvrede.

De inflatie ging weer wat naar beneden. Het levensmiddelenpakket van oktober kostte tien procent meer dan verleden jaar deze tijd. In de US is dat al tot vijf procent gedaald. Ondertussen waren meer dan een miljoen Canadezen afhankelijk van de bijstand.

• Alle ogen waren verleden week gericht op Moskou waar kameraad Brezhnev ter ruste werd gelegd op het Rode Plein vlak naast het Lenin monument. Het was een grauw dag, en een grauw begrafenis, en de geloofsbelijdenis was in de macht van het Rode leger. De wereldpers reageerde met verbazing op de snelle machtsoverdracht. De nieuwe kameraad in het zadel is een zekere Yuri Andropov die zich voor jaren daar verdienstelijk maakte als chef van de geheime politie.

Er zat iets in de begrafenis van wat Hollanders noemen: "het ijzer smeden als het heet is." De aanwezigheid van zoveel buitenlandse functionarissen werd gebruikt als aanleiding voor een hele reeks diplomatische besprekkingen. Iedereen was er als de kippen bij om eens poolshoogte te nemen van de nieuwe kameraad. De Amerikaanse delegatie sprak met Andropov, en vooral de Chinezen bleven nog lang na de begrafenis. De betrekkingen tussen Moskou en Peking zijn aanmerkelijk aan het verbeteren, en ook de verhouding met Washington schijnt weer op een laag pitje te komen, iets warmer. Hoeveel be-

kenis we daar aan mogen hechten staat nog te bezien. Het is mogelijk dat kameraad Andropov op het ogenblik geen buitenlandse moeilijkheden aan zijn hoofd kan hebben, omdat hij zijn handen vol heeft met het afweren van de competitie voor zijn baantje. President Reagan overtrof zichzelf en kwam hijdend met een vredestakje wuiven door te verklaren dat hij zijn tegenstand tegen de Russische pijplijding maar opgeschort had. Ook onze regering heeft een delegatie naar Moskou gestuurd om daar eens even voorzichtig de temperatuur van het politieke water te testen. Voorzichtigjes an, met de staats-sekretaris voor Buitenlandse Zaken, niet de hoogste omes dus nog. Het is nog maar proberen.

• In Polen heeft de geheime politie wel Walesa in vrijheid gesteld maar die loslating werd vergezeld van een vies filmpje van de man's seksuele buitensporigheid, dat was tenminste wat de politie zei. We moeten natuurlijk wel even stellen dat de kamera net zo hard liegen kan als de bovenste beste beroepszwendelaar.

• Het kabinet van Begin komt niet zo goed uit de doeken in de onderzoeken aangaande de moordpartijen in de P.L.O.-kampen. Er zijn veel tegenstrijdige beweringen.

• En voor de citatie van de week gaan we een tijdje terug in de geschiedenis naar de Duitse rijkskanselier Bismarck die zel, dat men niets voor waar moest aannemen todat het officieel van regeringszijde ontkent was.



## Voedsel wordt een politiek drukmiddel

Radio Nederland - Er gaat bijna geen week voorbij, zonder dat op de een of andere manier de wereldvoedselsituatie in het nieuws komt. Vast staat echter wel voor een groot aantal experts, dat de wereldvoedselsituatie in de toekomst a) zal verslechteren en b) dat de voedselproductie en de handel in granen hoe langer hoe meer in handen van een paar grote producenten geconcentreerd zal worden.

Canada en de V.S., Australië, de EEG en Argentinië zijn de vijf groten. De V.S. en Canada samen produceerden vorig jaar 70 procent van het wereldgraan. De andere drie samen 23 procent. De V.S. namen vorig jaar meer dan de helft van alle graanexporten voor hun rekening. De graanhandel daar is in handen van drie grote multinationals. Terwijl in de ene helft van de wereld enorme overschotten worden geproduceerd, kampt de andere helft met grote voedselschaarste en is aangezien op voedselimporten.

Men verwacht niet, dat de graanproductie in de toekomst nog veel kan toenemen, eenvoudig omdat er geen braakland meer beschikbaar is in de grote graanlanden. Dit zal op den duur de prijzen gaan opdrijven. Om steeds meer greep op de wereld graanhandel te krijgen, proberen de V.S. om via hulpprojecten en investeringen in molenijnen, bakkerijen, etc. veel landen het Amerikaanse voedingspatroon op te dringen, ten koste van de lokale voedselproductie. Ze worden daardoor steeds afhankelijker van Amerikaanse tarwe en de vraag rijst dan in hoeverre voedsel gebruikt kan worden als wapen, of liever als politiek drukmiddel. Er wordt in de V.S. steeds openlijker geduid op deze mogelijkheid. En voedsel is al gebruikt als wapen.

bekeert, zult ge allen eveneens te gronde gaan'.

U kunt ook denken aan de terechtwijzing die de Heere Jezus aan zijn discipelen geeft als zij bij de genezing van de blinde vragen: "Wie heeft er gezondigd, deze of zijn ouders, dat hij blindgeboren zou worden?" De Heere Jezus beantwoordde hun vraag zo: "Noch deze heeft gezondigd, noch zijn ouders, maar de werken Gods moesten in hem openbaar komen!"

De Bijbel zegt in Psalm 73 dat we niet teveel op de uiterlijke omstandigheden als zodanig moeten letten, het is beter om "Gods heiligdommen in te gaan" en op het einde te letten, en in Hebreeën luidt het: "Wie hij liefheeft, tuchtigt de Heere, en hij kastijdt iedere zoon, die hij aanneemt".

Daarom moeten we zeer voorzichtig zijn met het aanwijzen van "Gods vinger". In de eerste plaats omdat men door dat te doen vooruit grijpt op het eindgericht. Zie naar het boek Job en Psalm 73 waarin God geen verklaring geeft van zoveel ellende die over een rechtvaardig en gelovig mens komt, maar waarin hij in een lange openbaring toont wie hij is. (Prof. M.C. Smit). (wordt vervolgd).



J. VanHarmelen

Gods vinger #3

Zij die spraken van Gods vinger beriepen zich op de Bijbel en wezen dan op verschillende merkwaardige voorbeelden.

Als u een concordantie raadplegt, en het woord hand op zoekt, dan blijkt het dat er heel wat teksten zijn die spreken van Gods hand, of 's Heren hand, of de hand des Heren. De Bijbel wijst op Gods rechter hand, die zich na de doortocht door de Rode Zee uitstrekte om Pharaos en zijn gehele leger te verzwelgen, nadat de Heere zijn eigen volk door een machtige hand had laten uit trekken. De Heere strekte zijn hand uit en sloeg Egypte door al zijn wonderen ... en daarna liet Pharaos Israël los.

Moest Jozef niet naar Egypte om een geheel volk in het leven te

houden? En zei Jozef daarom niet zelf: niet gj (mijn broders) hebt mij hierheen doen gaan, maar God! Was het niet God zelf die Uzza sloeg om zijn onbedachtzaamheid, zijn onvoorzichtigheid, zodat hij op de plaats zelf stierf, bij de ark Gods?

Werd Herodes soms niet door de wormen verteerd omdat hij weigerde God de eer te geven? Door een plotseling oordeel van God gaat hij te gronde, en dat 'ten overstaan van de gezanten van Tyrus en Sidon, voor wie hij had willen schitteren'.

Zo valt het niet te ontkennen dat hier in de Bijbel van bepaalde gebeurtenissen een verklaring gegeven wordt. We mogen echter niet vergeten dat het God zelf is die in de blondere

openbaring als uitlegger van het gebeurde, ja van zijn eigen daden optreedt.

In zijn boek over "De voorzienigheid Gods" zegt Berkouwer dat "als dit niet het geval is, het ons niet geoorloofd is zonder grond bepaalde fragmenten uit de geschiedenis uit te lichten uit het geheel en de indruk te wekken alsof ons intuitief de zin der gebeurtenissen op bovennatuurlijke wijze bekend zou zijn geworden".

De Bijbel zelf verspert ons de weg naar de inlegkunde, die zo gemakkelijk wordt beoefend in gevallen, die "opzienbarend" zijn. We behoeven slechts te denken aan het voorbeeld in Lukas 13, waarin we horen van de Gallileeërs, die slachtoffer werden van Pilatus' wredeheid, en van de achtien, op wie de toren van Siloam viel, en hen doodde.

De mensen dachten blijkbaar dat deze beide categorieën van mensen goddeloos waren geweest, en dat God daarom zulk een verschrikkelijk lot over hen had laten komen. De joodse beschouwing, dat lijden en ellende straf was voor persoonlijke zonden, wordt door de Heere Jezus radicaal verworpen. Jezus zegt: "Als gj u niet

# Dutch



## Als je 't mij vraagt

Hoe was de AACCS conferentie? #4

Syrt Wolters

't Wordt nu toch wel tijd dat ik eindelijk eens ga zeggen hoe die conferentie was. Na drie artikelen die min of meer een "aanloop" of een "zijsprom" geweest zijn moet toch eindelijk wel de aap uit de mouw komen. 't Lijkt wel of ik het niet durf te zeggen. 'k Loop er omheen als een kat om de hete brij.

Nou, zo is het nou ook weer niet. Hendrik Hart en ik kennen elkaar lang genoeg dat we weten wat we aan elkaar hebben. Het is heus niet de eerste keer dat we van mening verschilt hebben. Kijk nou, daar is de aap uit de mouw: Ik was het niet met Dr. Hart eens toen hij sprak over: From Communion to Community, "Van gemeenschap (der heiligen) tot leven in de eenheid".

Zoals ik al zei is me de behandeling van dat thema nogal tegen gevallen, om het zacht te zeggen. Zoals ik in mijn laatste praatje al gezegd heb, had ik verwacht dat het onderwerp zou

gaan over de verhouding van de gemeenschap (der heiligen) tot community (maatschappij) in de wereld.

Nou, daar ging het helemaal niet over. Dr. Hart hield zich bezig met de vraag hoe we onze gemeenschap der heiligen tot uitdrukking moeten brengen onder elkaar. We zeggen en belijden wel dat we geloven in de "gemeenschap der heiligen," maar wat brengen we daar nu eigenlijk van terecht in de praktijk van ons kerkelijk leven? Allerhande problemen werden daarvoor ten tonele gevoerd: Is een predikant eigenlijk wel noodzakelijk? Kunnen de "leken" dat niet evengoed doen? En behoren de kinderen ook niet aan het avondmaal deel te nemen? Moet de gemeente niet meer deelnemen in onze diensten van aanbidding, etc. etc.

Op de zondag van de conferentie werd de lunch gebruikt om avondmaal (met de kinderen) te vieren. Dat was min of meer een verrassing; het was niet in duidelijke termen aangekondigd. Eigenlijk vond ik me zelf wat beetgenomen. Me dunkt, men had dit weer duidelijk moeten maken. Ik heb wel deelgenomen, meer omdat ik geen demonstratieve "spelbreker" wilde zijn dan uit de drang of behoefte om deel te nemen. Ik weet van enkele, die wisten wat er zou komen, dat ze zich opzettelijk onthouden hebben en niet bij de lunch aanwezig waren.

Verscheidene vragen zijn bij me opgekomen. Zo'n kerkdienst op zondag tijdens een conferentie is dat een officiële kerkdienst? Van welke denominatie? Was het een Christian Reformed kerkdienst? Ik heb dit

aangenomen, omdat een Chr. Ref. dominee de dienst leidde (Ds. Nederlof van Victoria).

Weinu, in de Chr. Ref. kerkverband is men (nog) niet zover om kinderen aan het avondmaal toe te laten. En het wil mij voorkomen, dat iedere gemeente in hetzelfde kerkverband zich dient te houden aan de gangbare regel, zolang daarin nog geen wijziging is aangebracht. Vooruit te lopen op een mogelijke wijziging in de toekomst heeft enigsins de schijn van iets te willen "doorzetten". Eerlijk gezegd ligt me dat helemaal niet.

Maar afgezien van dat eigenaardige vieren van het avondmaal, vond ik het thema eigenlijk de moeite niet waard om er een hele conferentie aan te wijden. Zo tijdens de besprekings kon ik het niet van me afschudden dat Dr. Hart enigsins ten toon ging stellen wat men als kerkgemeenschap in Toronto (St. Matthew's Fellowship) zoal ging doen. Meer dan eens werd de praktische uitvoering van verschillende kwesties toegelicht met de ervaring die men had in St. Matthews.

Het hele probleem van Communion to Community werd voorgesteld en behandeld alsof het een levensbelang voor de kerken zou zijn als er in de manier van beleven van de "gemeenschap" een zekere "reformatie" zou komen.

En dat wil er bij mij nog niet in. Dat is dunkt mij het paard achter de wagen spannen. Een betere en rijkere beleving van de gemeenschap der heiligen onder elkaar moet "vrucht" zijn van het geloofsleven en niet in de eerste plaats een voorwaarde. En dan grijp ik

weer terug op wat ik in mijn vorig artikelje schreef met te zeggen dat des te meer we ons geloof gaan "beleven" in de wereld, des te meer zullen onze zondagse samenkomsten rijker worden, want we zullen die zoveel te meer nodig hebben om weer "verwarmd" te worden, om met Dr. Schilder te spreken in zijn "Jezus Christus en het cultuurleven".

Daarom had ik veel liever gehad dat het thema behandeld was met het oog op onze taak in de wereld als "gemeenschap der heiligen". Als we de "geest van Christus" tonen in ons doen en laten in de wereld en ons niet aanpassen aan het seculaire patroon van de wereld, dan zul je eens zien, wat voor reactie er van de wereld komt. We zullen verguisd worden. We zullen in de hoek komen waar de klappen vallen. En van de weeromstuit zul je eens zien hoe dat onze zondagse kerkdiensten grondig zal veranderen. Ik denk niet dat we er ons dan erg druk over zullen maken wie deel zal nemen in de uitvoering van een kerdienst. In de gloed van de ernst waarin de kerk dan leeft, lossen die vragen zich van zelf wel op.

Om een beeld van Dr. Spykman te gebruiken. We moeten God's Woord gebruiken als de bril waardoor we beter het leven rondom ons kunnen zien en begrijpen, maar we moeten niet stil blijven staan met het schoon poetsen van de bril zelf. Schone glazen hebben is noodzakelijk voor het doel waarvoor we ze hebben. Zo ook met kerkdiensten: alles met orde, maar bepaald door de taak die we moeten vervullen.



## Uit Nederland

□ Radio Nederland - Kabinettsformateur Ruud Lubbers heeft de ministersploeg voor de nieuwe CDA-VVD-regering samengesteld. Lubbers zelf wordt daarin premier. Oud-fractievoorzitter van de VVD, Koos Rietkerk, wordt minister van binnelandse zaken. Op buitenlandse zaken komt CDA-man Hans van den Broek. De portefeuille van financien krijgt CDA-lid en AMRO-bank-topman Herman Ruding. CDA'er Jos de Ruijter, voorheen minister van justitie, gaat over naar het ministerie van defensie. En oud-VVD-minister Gijs van Aardenne krijgt weer economische zaken. Koningin Beatrix heeft het nieuwe kabinet inmiddels beëdigd.

□ De Tweede Kamer heeft de tekst van een nieuwe grondwet goedgekeurd. Daarin wordt bepaald dat niet de koningin maar de regering het oppergezag over de krijgsmacht heeft. Tegen die bepaling stemden enkele kamerleden, onder wie een aantal VVD'ers en de afgevaardigden van de kleine christelijke partijen. De nieuwe grondwet zal van kracht worden door publicatie in een buitengewone editie van de Nederlandse Staatscourant. Tot voor 10 jaar werden veranderingen in de grondwet in hun geheel voorgelezen in zittingen van rechterlijke colleges en in alle gemeenten. Dat laatste ge-

beurde meestal vanaf het bordes van het gemeentehuis. Van die plechtige afkondiging is afgezien omdat het een erg tijdrovende zaak zou worden.

□ De dijken langs de Nederlandse kust en langs de rivieren zijn nog lang niet veilig. Dat zegt tenminste de Nederlandse vereniging van dijkbouwers die in Sliedrecht bijeen is geweest. De dijkbouwers worden gesteund door de Unie van Waterschappen die een maand geleden de regering hebben gewezen op zeer onveilige dijkvakken, met name in Friesland en Zeeland.

Ook de Nederlandse dijkbouwers zeggen nu dat alle regeringen na 1953, het jaar van de grote watersnoodramp, veel te weinig geld beschikbaar hebben gesteld voor de beveiliging van Nederlandse kusten. De dijkbouwers vinden ook dat er naar verhouding teveel geld wordt besteed aan een duur project, de Oosterscheldekdam, en dat daaronder de overige waterkerlingen in het land moeten lijden.

□ Steeds meer Nederlanders zullen in de nabije toekomst worden geconfronteerd met het zogeheten arbeidsloze bestaan. Heel veel mensen zullen jaren achtereen werkloos zijn en veel jongeren krijgen misschien nooit een baan. Tot die conclusie komen wetenschappelijke onderzoekers in een studie over de

samenleving in 1990. Volgens hen moet er anders gedacht gaan worden over het begrip werk. Herverdeling van arbeid vinden ze een van de meest urgente problemen van de komende jaren. In een nota van de Sociale Verzekeringsraad wordt die sombere prognose nog eens extra onderstreept. Volgend jaar -zo staat daarin- zal van elke 3 Nederlanders er een zonder werk zijn.

□ De grootste Nederlandse vakcentrale, de FNV, gaat gevangen zittende leden van de verboden poolse vakcentrale Solidariteit adopteren. Dat wil zeggen, dat de FNV zich gaat inspannen voor hun vrijlating.

□ Met de winter voor de deur heeft rijkswaterstaat een andere manier bedacht om de gladheid op de wegen te bestrijden: met vloeistof in plaats van met zout. Vloeistof is beter omdat het niet wegwaait, zoals met zout gebeurt. De vloeistof bestaat uit water, zout en calciumchloride. En calciumchloride is weer tegen het bevriezen van de vloeistof.

□ De noordelijke provincies Groningen, Friesland, Drenthe en een deel van Overijssel krijgen definitief van het rijk dertig miljoen gulden om werkgelegenheid te creëren. Het geld zal voornamelijk worden besteed aan nieuw-

bouwprojecten en aan het opzetten van experimentele bedrijfjes voor werklozen.

□ Er woedt momenteel een broodoorlog in Nederland. Het gaat om buitenlands brood dat ver onder de minimumprijs van Nederlands brood op de markt wordt gebracht. Die broodoorlog is al enkele weken geleden begonnen in Twente, waar een grote supermarkt-keten met Duits brood begon te stuiven. Het brood was daar drie dubbeltjes goedkoper dan het Nederlandse brood.

□ In Apeldoorn is een looproute in gebruik genomen voor

blinden en slechtzienden. Het pad verbindt het spoorwegstation van Apeldoorn met het station van de Veluwse autobusdienst. Het gaat om een Japans systeem, bestaande uit rubbertegels. Op diverse punten in de looproute zijn profieltegels aangebracht, die fungeren als signaal voor de blinde dat hij bijvoorbeeld moet oversteken, links of rechts moet afslaan, of dat hij zijn doel al heeft bereikt. Het pad zal ook worden gebruikt door zienden. Veel Nederlandse gemeenten hebben al belangstelling getoond voor dit systeem, maar willen eerst de resultaten van het experiment in Apeldoorn afwachten.

### Kacheltjes - reveil leidt tot houtdiefstal

Radio Nederland - De steeds maar stijgende gasprijzen in Nederland hebben nu al geleid tot een kacheltjes-reveil, een rage in open haarden, kacheltjes en zogeheten allesbranders, een soort moderne potkacheltjes. Dat is allemaal wel aardig en lekker zuinig, maar die toegenomen belangstelling voor kacheltjes heeft weer geleid tot een sprokkel-explosie.

Zeker nu de prijzen van hout er ook niet om liggen. Vooral in het weekend kan je in bosrijke gebieden honderden voertuigen uit het bos zien

komen, hoog opgetast met sprokkelhout. "Heel verontrustend, zo wordt deze situatie omschreven door de Nederlandse Vereniging van Bosbeheerders. Zelfs jonge aanplant wordt niet gespaard en sprokkelen komt vaak gevoelen neer op hout-diefstal."

Vooral getroffen worden de Veluwe en de provincie Utrecht. De bosbeheerders dringen nu aan op meer toezicht door meer jachtopziener. Er zijn al bosbeheerders die zeggen dat ze hun terrein voor het publiek zullen sluiten als die sprokkelwoede aanhoudt.

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**Calvinist Contact**  
99 Niagara St., St. Catharines  
ON L2R 4L3, (416) 682-8311

## THANKS

**AREND'S:** I would like to give our thanks to the many congregations who prayed for my recovery while a patient in the Neuro-surgical Ward in the University Hospital in London. Our appreciation goes to Rev. J. Kuntz, Rev. J. TenGelder, Rev. A. Vanden Ende and Rev. M. Greidanus for their many visits. We are thankful to the Lord who in his goodness spared my life.  
 Gerald and Marg Arends, Niagara-on-the-Lake, Ont.

## BIRTHS

**ABBAS:** The Lord has richly blessed us with the wonderful birth of a little girl, KELLY MARIE. She was born on September 20, 1982, weighed 8 lbs. 5 oz., and looks like her daddy. Her happy and thankful grandparents are Mr. and Mrs. Robert Bolt of Thunder Bay and Rev. and Mrs. Cornelius Abbas of Freeport, Ill.  
 Dave and Judy Abbas, 280 East 35th St., Hamilton, ON L8V 3Y4

**ADEMA:** With great joy and thanksgiving to our God, the giver of life, we, Sid and Jane, would like to announce the birth of our third child, ELIZABETH DIANE, born on October 30, 1982, 7 lbs. 10 oz. A new sister for Naomi and Matthew. Elizabeth is the 9th grandchild for Mrs. D. Hesselink of Georgetown and the 24th grandchild for Mr. and Mrs. S. Adema, Sr., of Glen Williams.  
 R.R.#7, Woodstock, ON N4S 7W2

**LEFERINK:** We thank and praise the Lord, the giver of life, for the birth of our fourth child, a daughter, JENNIFER HENDRIKA, on Wednesday, October 13, 1982, weighing 8 lbs. 9 oz. Proud parents are Hank and Rita Leferink (nee VanHelden). A dear little sister for Jamie, Christopher and Mark. Fifth grandchild for Mr. and Mrs. A. Van Helden. Seventeenth grandchild for Mr. and Mrs. A. Leferink. Fifth great-grandchild for Mr. and Mrs. J. Kroesen and Mrs. H. Van Helden-Wegner.  
 R.R.#2, Georgetown, ON L7G 4S5

**MANTEL:** With thanks to God, the creator of life, we joyfully announce the birth of our daughter, SANDRA ELAINE, born November 9, 1982. A sister for Derek, Jason and Terri-Lyn; 27th grandchild for Mrs. W. Vander Stelt of Brantford, Ont. John and Wilma Mantel (nee Vander Stelt), R.R.#2, Branchton, ON N0B 1L0

**MASSAAR:** "The Lord has done great things for us; we are glad" (Psalm 126:3). With joyful hearts and thanks to the giver of life, we, Rob and Marian, celebrate the birth of our first child, NICOLE JOHANNA born October 27, 1982. Nicole is the 2nd grandchild for Mr. and Mrs. H. Hollander of Brampton, Ont., 1st grandchild for Mr. and Mrs. H. Massaar of Willowdale, Ont. and the 3rd great-grandchild for Mr. and Mrs. C. Massaar of Willowdale, Ont.  
 93 Hansen Rd., N., Unit #74, Brampton, Ont.

## BIRTHS

**SALVERDA:** Steve and Wanda give thanks and praise to God for the precious gift of healthy twin daughters, RACHEL LYNN, weight 5 lbs. and CRYSTAL ANN, weight 5 lbs. 3 oz., born November 10, 1982, at Henderson Hospital. First 2 grandchildren for Mr. and Mrs. P. Salverda, Tillsonburg, Ont. and 6th and 7th grandchildren for Mr. and Mrs. L. Blyleven, Hagersville, Ont. R.R.#3, Hagersville, ON N0A 1H0

**STAM:** With thanks to God, the giver of all life, we, Eric and Diane, joyfully announce the birth of our second son, STEVEN JAMES, born November 2, 1982, weighing 8 lbs. 1/4 oz. Steven is a brother for Kevin. He is the second grandchild for Mr. and Mrs. Jan Bevaart of Hamilton, and ninth grandchild for Mr. and Mrs. Bert Stam of Bowmanville. Another great-grandchild for Mrs. Bevaart of Hamilton, Mrs. Abbink of The Netherlands, and Mr. and Mrs. J. Stam also of The Netherlands.  
 R.R.#1, Bowmanville, ON L1C 3K2

**VAN DE KEMP:** Thank you Lord for a healthy grandson! "AARON JAN" born October 29, 1982, 9 lbs. 7 1/2 oz. Son of Tim and Betty Van de Kemp, R.R.#3, Embro, Ont. A brother for Serena, Nathan and Jordan; 19th grandchild for proud Beppe W. deHaan, Guelph, Ont.

**VANDERMEULEN:** With praise and thanksgiving to God, we, Douwe and Jessica (nee Altena), happily announce the birth of JONATHAN PAUL, on November 14, 1982, weighing 7 lbs. 11 oz. A brother for David. Grandparents are Mr. and Mrs. P.H. Altena of Mt. Hope, Ont., and Mr. and Mrs. D. Vander Meulen of The Netherlands.  
 73 Dorothy St., St. Catharines, ON L2N 4A7

## ADOPTION

**BOTH:** On the celebration of their 2nd birthday, October 30, 1982, we announce with joy and gratitude to our sovereign God the official adoption on July 5, 1982 of our twin girls, MARIANNE JEANE and SUZANNE WILLA who have been with us since November 1, 1980. They are grandchildren for Mr. and Mrs. J. Bergstra and Mr. and Mrs. D. Both, all of Owen Sound.  
 Dick and Mary Both, BP 1693, CRWRC, Port-au-Prince, Haiti.

## MARRIAGES

**JANSEN-KUURSTRA:** Walter and Cornelia Jansen and Cecil and Trudy Kuurstra are happy to announce the forthcoming marriage of their children, HEATHER and JOHN. The ceremony will take place, D.V., on December 3, 1982, at 7:30 p.m., in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Toronto.  
 Future address: 40 Johnson St., Thornhill, ON L3T 2N7

**TOUW-NANNINGA:** Believing that the Lord has brought our children together, Mr. and Mrs. Arie Touw of Oshawa, Ont., and Mr. and Mrs. Walter Nanninga of Bowmanville, Ont., are happy to share in the joy uniting our children, CARLA and JOHN. The ceremony will take place, the Lord willing, on Saturday, December 18, 1982, at 2:30 p.m., in the Hebron Chr. Ref. Church of Whitby. Rev. Peter W. DeHaan officiating.  
 Future address: 84 High St., Bowmanville, ON L1C 3B4

Share the news, happy or sad, with the C.C. family.

## ANNIVERSARIES

1957 November 30 1982  
 We praise God for our parents 25 years together and may the Lord bless them with many more.

SYTSE and GRIET NYBOER  
 (nee Burghgraef)

Congratulations Mom and Dad!  
 Love:  
 Andy & Marg  
 Jim  
 Rosa  
 Peterborough, Ont.

1952 December 7 1982  
 "For the Lord is good, his steadfast love endures forever, and his faithfulness to all generations." With much joy and thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

JOHANNES and EMMA  
 STARING  
 (nee Mos)

their 30th Wedding Anniversary. We pray that the Lord will give them many more years together. With love from:  
 John — Mississauga  
 Clarina & John Smits; Andrew, Jennifer — Richmond, Ont.  
 Home address: 7900 McLaughlin Rd. S., R.R.#10, Apt. #2411, Brampton, ON L6V 3N2

Nyverdal Sarnia  
 1942 1982

On December 10, 1982, D.V., we hope to celebrate with our parents and grandparents,

BERTUS and MIEN ZWIERS  
 (nee Tuller)

the occasion of their 40th Wedding Anniversary. We pray that the Lord may continue to bless them and keep them in his care.

Bert & Tilly Zwiers; Barbara, Mike, Elaine — Burlington  
 Gerdie & Ray Heeringa; Amy, Michelle, Jennifer — Sarnia  
 Hetty — London

Home address: 1007 Exmouth St., Sarnia, Ont.

## OBITUARIES

Called home to be with her Lord and Saviour, on November 13, 1982,

GRIETJE BOONSTRA  
 (nee Zylstra)

in her 86th year. Beloved wife of Karst Boonstra.

Dear mother of:  
 Fred & Dorothy Boonstra — Dundas  
 Kor & Tena Dijkman — Dundas  
 Bill & Marijke Boonstra — Caledonia

Henry & Saakje Kort — Barrie  
 Joe & Sienie Boonstra — Burlington  
 Clarence & Joyce Boonstra — Hamilton

Harry & Thelma Boonstra — Holland, Michigan  
 James & Jane Elzinga — Greenville

40 grandchildren and 32 great-grandchildren.

Survived by one sister in The Netherlands.

"Jezus uw verzoenend sterren  
 blikt het rustpunt van ons hart."

Funeral took place on November 16, 1982.

Suddenly, due to a tragic accident, the Lord called home, on November 9, 1982, his child, our dearly loved son and brother,

RONALD ALBERT  
 HEEMSBERGEN

at the age of 19.

"The Lord is my Shepherd, I shall not want" (Psalm 23).

Sadly missed by his father and mother Albert and May Heemsbergen.

And his sister Brenda — at home  
 Hymn 436 "What a Friend We Have in Jesus."

Home address: R.R.#1, Alma, ON N0B 1A0

## OBITUARIES

"Bless the Lord, O my soul and forget not all his benefits" (Psalm 103:2).

On Saturday, November 6, 1982, the Lord took home suddenly our brother, son-in-law, brother-in-law,

LODEWYK DE VRIES

at the age of 54.

Mr. & Mrs. Jan De Vries — Amsterdam

Mr. & Mrs. Cor De Vries — Den Haag

Mrs. Martha Stolp-De Vries — Purmerend

Mrs. Lida Vander Berg-De Vries — Herenveen

Mr. & Mrs. Piet De Vries — Brantford, Ont.

Mr. & Mrs. Fred De Vries — South Holland, Ill. USA

Mr. B.H. Veldhuis — Grimsby, Ont.

Mr. & Mrs. John Veldhuis — Jarvis, Ont.

Mr. & Mrs. Len Blyleven — Hagersville, Ont.

Mr. & Mrs. Bert Prinzen — Brantford, Ont.

Mr. & Mrs. Jerry De Graaf — Hagersville, Ont.

Due to a tragic accident, the Lord in his infinite wisdom took unto himself, our dear grandson, nephew, and cousin,

RONALD ALBERT  
 HEEMSBERGEN

Age 19 years.

Son of Albert and May Heemsbergen, and brother to Brenda.

Hymn 447: 4 and 6.

"When we are called to part,  
 It gives us inward pain;  
 But we shall still be joined in heart  
 And hope to meet again."

"From sorrow, toil and pain  
 And sin, we shall be free;  
 And perfect love and friendship  
 reign

Through all eternity."

Grandparents: Pake and Beppe Peter Damsma, Kitchener, Ont.

Uncles and aunts:

Jake & Joyce Damsma - Kitchener, Ont.

Eddy & Wilma Dam — Hamilton, Ont.

Steve & Sandra Van Kruistum — Kitchener, Ont.

Gerald & Dianne Damsma — New Hamburg, Ont.

Clarence & Jane Damsma — Kitchener, Ont.

Bob & Wanda Damsma — Teeswater, Ont.

Jim & Kaaren Damsma — Kitchener, Ont.

and 20 cousins.

November 9, 1982.

Home address: 1253 Ottawa St., S., Kitchener, Ont.

On November 3, 1982, after a short illness, the Lord suddenly called home our beloved wife, mother, and grandmother,

BOUKJE JANSMA  
 (nee Graanstra)

at the age of 74 years.

"Safe in the arms of Jesus, safe on his gentle breast."

Beloved wife of Meile Jansma.

Mother of:

Jan & Margareta Jansma; Melvin, Marianne, David — Port Alberni, BC

Ynze (Eno) & Hilda Jansma; Shirley, Barbara — Saskatoon, Sask.

Agnes & Leonard Wolters; Brent, Bonnie — Duncan, BC

Klaas & Paula Jansma; Tony, Sandra, Diane, Elaine — Victoria, BC

November 3, 1982.

Home address: 3060 Mountainview Cres., R.R.#7, Duncan, BC V9L 4T8

All tenants of Chatham Christian Senior Citizens Home, wish to extend their sincere sympathy with the passing away of,

Mrs. GEERTRUDE KARREMAN  
 (nee Borduin)

Dearly missed wife of Mr. Dick Karreman.

Her whole life was serving Jesus, now she will be forever with him.

Home address: 40 Elm St., Chatham, Ont.

## REAL ESTATE

200 acre cash farm: brick home; steel barn for cattle and feed; small hog barn; implement shed; close to Listowel; price reduced; owner anxious.

Poultry setup: 3.54 acres; five buildings used for raising pullets and breeder flocks; automatic feeding; implement shed; workshop; 10,000 bus. grain storage; three bedroom home, electric heating; house and buildings less than 12 years old.

100 acre hog setup: near Wingham; comfortable three-bedroom home; comb. furnace; automated hog barn, 450 capacity; two steel granaries; mixmill; good corn land.

Hobby farm: 4.93 acres; completely modernized home; small barn; drive shed; approximately 200 apple trees; maple trees; raspberry canes.

Country home: brick and aluminum side split, 6 years old, electric heating, two fireplaces with heat-lators

# Classified Advertising

## REAL ESTATE

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**165 acre dairy farm:** barn for veal calves; excellent buildings; good FCC mortgage; near Jarvis.  
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**100 acres:** 50 sow farrow-to-finish; good home; a real buy.  
**16,000 chicken broilers:** 100 sow farrow-to-finish; very good buildings; good FCC mortgage; near Grimsby.

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 or [416] 774-4077

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**Dutch potatoes,** excellent quality, \$9.00 for 75 lbs. Will deliver in quantities of 150 bags or more - within a 90 mile radius of Waterford. Phone Simon Bakker: (519) 443-5108.

**CIVIL ENGINEERING** and DRAFTING services are available for your private or company structural needs. No job will be considered too small.

Please inquire:  
**Tony Jeronimus, P.Eng.**  
 98 Rawling Cres.  
 Brampton, ON  
 L6Z 1N8  
 [416] 846-2819

**For Sale: Dutch Potatoes,** 75 lb. bag \$10.00, picked up. Phone: (519) 443-5895, Jack Bakker, after 6 p.m.

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It's a revolutionary new product and 100% guaranteed.  
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 If you are ambitious and willing to build up your own organization you could earn \$2,000 per month within a year. Reply in writing to:

**ALBERT KRAL**  
 8661 Lundy's Lane, Niagara Falls, ON L2H 1H5  
 OR  
**KARLHEINZ SCHMIDT**  
 29 Fairholme Road, North, Hamilton, ON L8M 2S9

## HELP WANTED

### BAKERS PLEASE TAKE NOTICE

Which energetic, young, but experienced bread-, bun-, and pastry baker and cake decorator, is willing to apply for this well-paying job, starting at \$500 per week. Applicant must provide references, and should be interested in buying the business, since current owner wishes to retire in the near future, and sell to the right person. Financial backing is essential. Bakery business is located in an area with a population concentration, near a major Canadian city and has a mixed Dutch and Canadian clientele. Very profitable operation.

**Reply to: Box #4730, Calvinist Contact,**  
 99 Niagara St., St. Catharines, ON L2R 4L3

## LEGAL SECRETARY

to catalogue our system of files and legal precedents and to assist in the real estate department. Accurate typing and spelling are essential. Shorthand, proficiency in the Dutch language and experience in legal work and word processing are assets. Working hours are flexible. The position has potential for future full-time employment.

Apply to Mrs. A. Dallman at:

**TRELEAVEN, MILNE & VAN DER WOERD**  
 75 Hunter St., East  
 Hamilton, Ontario  
 525-3786

## Bra-Ma-Rod Farms

**breeders of Yorkshire/Duroc/Landrace/Hampshire**  
 has positions open for a husband and wife team to look after 2 swine herds. Living quarters available. Farms are 30 miles east of Toronto in Fishburn.

**Call:**  
 Henry De Wolde  
 at (416) 655-8076  
 or send resume to:  
**Bra-Ma-Rod Farms**  
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 Quality Stock for Sale at All Times!!

## TEACHERS

### High School Principal

Lambton Christian High School

has an opening for the position of principal commencing August 1, 1983.

Lambton Christian High School offers a full academic program and has complete and excellent facilities. Student enrollment is 143 and there are 10 full-time staff members.

Please send applications and resume to:  
**Morris Schenk, Chairman of the Education Committee**  
 588 Brigden Side Road, Sarnia, ON N7T 7H3  
 (519) 337-2605

### Hamilton District Christian High

#### needs a principal

- to meet the challenges of a growing school
- to give leadership in curriculum development
- to enlarge the present program to meet the varied needs of students
- to develop a special education program
- to carry out administrative duties

*Duties to commence August 1, 1983*

*Send application and resume before*

**December 15, 1982, to:**

**H.J. Vaandering**, 14 Proctor Ave.  
 Brantford, ON N3S 3E6; Phone: (519) 753-3315

## FOR RENT

**FLORIDA:** large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk Mast (416) 445-8385. Available in Dec., Jan., Feb.

**SASKATCHEWAN:** The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

## FOR SALE

**Trailer for sale:** 10 x 38; completely furnished; in Orange Grove Mobile Home Park, Bradenton, Florida 33507. Contact: A. Kuyver, (813) 756-5769.

### De Feestdagen staan voor de deur

Moeders hebben daar weinig moeite mee, maar vaders en kinderen piekeren zich suf wat ze moeder nu eens zullen geven. Moeder de vrouw, die het hele jaar door overal tegelijk moet zijn, mag toch wel eens extra verwend worden! MAAR HOE?? Wel vaders en kinderen, dit jaar zijn Uw problemen gemakkelijk op te lossen. Welke moeder zou niet dolgelukkig zijn met zo'n prachtig echt

**HOLLANDS SMYRNA**

**TAFELKLEED OF LOPER?** Vis, Wellandport, Telefoon 899-1548 (Area-code 416) heeft een geweldige keus. Als het niet al te ver is, komt Vis bij U thuis. Brengt U even en het komt prima voor elkaar. Wel even de maat van Uw tafel opgeven.

## PERSONAL

### SINGLES — MEET A PARTNER!

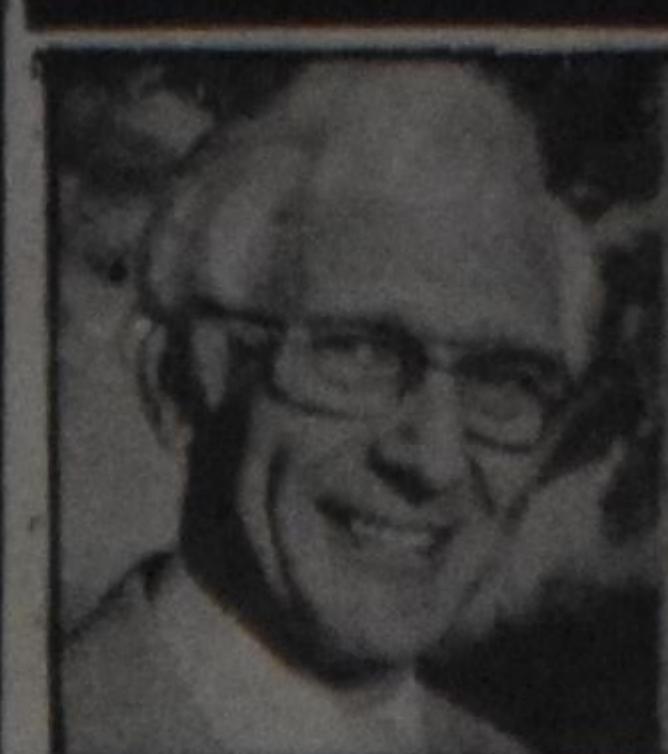
Looking for someone to share your hopes in a marriage of Christian love and companionship?

If you are over 22 and would like to know how the Christian Marriage Contact Bureau has been helping people meet people since 1967, send \$2.00 to:

**C.M.C.B.**  
 Box #1127, Station "B"  
 Burlington, ON  
 L7P 3S9

and receive a brochure explaining our totally confidential approach to making contact.

Male 36 and 5' 8", single (looks young), is living in Ontario would like to meet a Christian lady between 22-34 years old; one child is welcome. Reply to Box #4731, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.



**William R. Rang**

## Skylights

## Wisdom

During the past decade educators have been stressing the need for a good education. In order to be certain of a career, it has been said, youngsters should attend school for a number of years learning the trades and professions that offer security. And it helps to be intelligent.

Yes, it is good to be intelligent and it is good to continue your education beyond grade twelve. We have the statistics to prove it all.

Rest assured that Solomon received the best education available in Israel. The Scriptures tell us that he was a blessed one. Not only did he get a good education, he was most intelligent as well. Yet the Bible tells us, too, that intelligence and education did not prepare him for the throne. Thus, when the Lord asked him what he desired, young Solomon asked for wisdom.

Wisdom. That's more than education. You don't become wise by going to school. Wisdom: it is more than intelligence. I've known very unwise intelligent people. Wisdom is a gift of God and Solomon knew that he needed it.

We need it, too. Teachers need it every day as they come into contact with children. Parents need it every day. Without it we cannot educate others or ourselves.

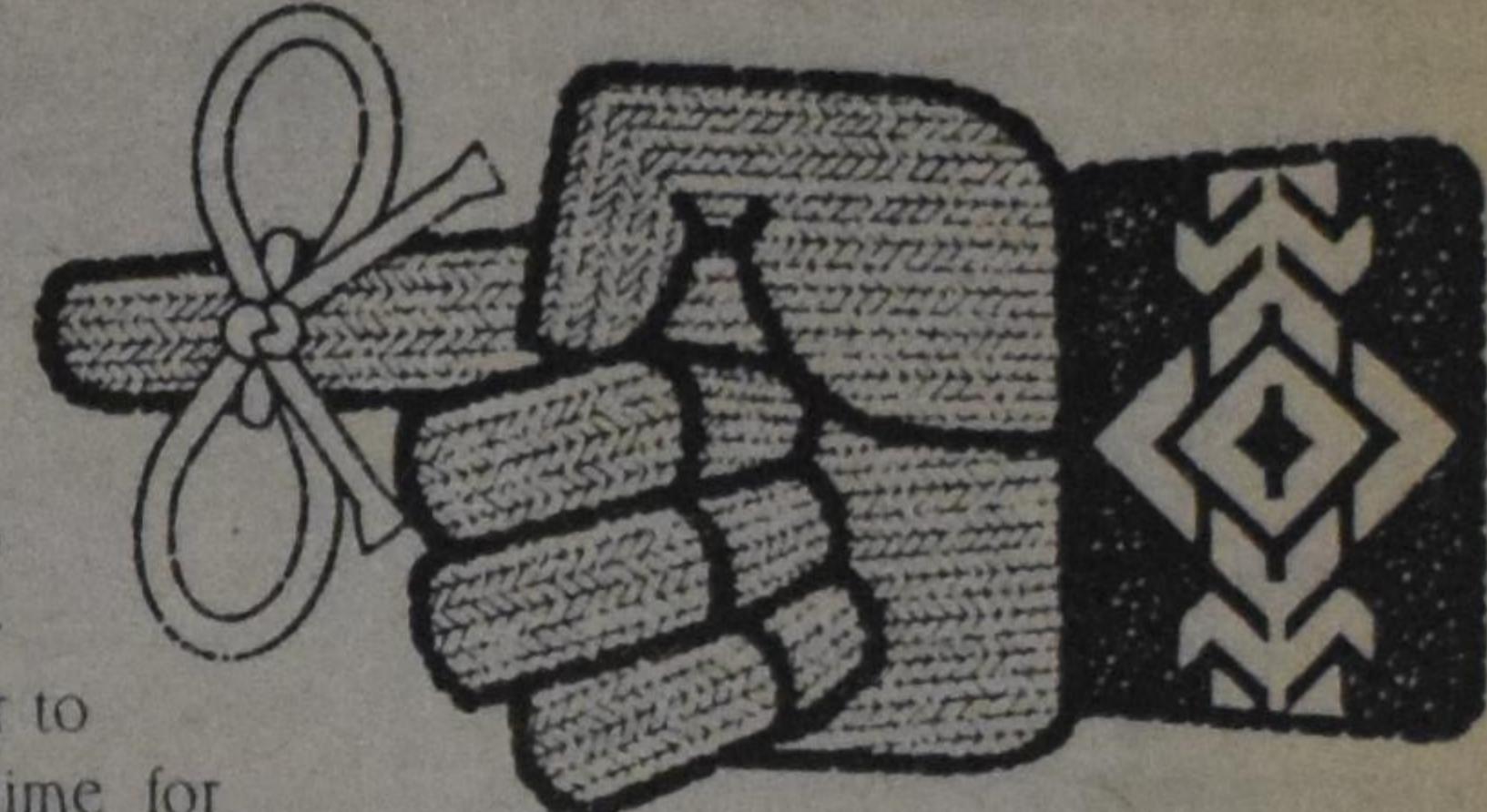
When I served as an elder, we had men of various backgrounds in consistory. Some had a good deal of education behind them. Others, having had less schooling, proved to be witty and intelligent. Yet, the brother we all listened to was a man of little schooling, and possibly, of limited intelligence. What made us sit up straight and listen was his wisdom. He knew what to say and when to say it. He knew what to do and when it should be done. He knew the Word of God. Wisdom, a gift of the Lord.

Be wise, said the preacher, get wisdom (Pr. 4:5). It is better to get wisdom than gold (Pr. 16:16). Wisdom gives life (Eccl. 7:12).

If any of you lack wisdom, James wrote (1:5), let him ask of God.. and it will be given him.

## Remember!

Now is the time to become a subscriber to C.C., or to renew again in time for winter, the season for good reading material.



## This year

## INSTEAD OF CARDS

Mr. and Mrs. VanderToots are going to wish all their friends a blessed Christmas

in the December 10 issue of Calvinist Contact

Price: \$10.00

(Deadline: Nov. 30)





# Books

## THE CHRISTMAS STORIES OF GEORGE MACDONALD



ILLUSTRATED BY LINDA HILL GRIFFITH

**FOR CHILDREN FOR CHRISTMAS:** Linda Hill Griffith dug through the collection of George Macdonald's writings at Wheaton College, Wheaton, Illinois, for this unique collection of Christmas stories that are well over a hundred years old. The stories and poems, which are accompanied by many colourful illustrations, reflect the times in which they were written in terms of word choice and subject matter, but all restate the love of God for men in the gift of his son. (*The Christmas Stories of George Macdonald*, illustrated by Linda Hill Griffith, Cook, 1981; hc., 96 pp.).

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Bread ★ Buns ★ Cookies ★ Pastry ★ Cakes ★ Etc., etc.  
It is worth driving an extra mile!  
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**CORRECTION**

On the cover of the recent

### SPEELMAN'S CATALOGUE

(appearing as an insert in this paper) the phone number appeared incorrectly.

This should read

**741-6563.**

We regret any inconvenience this error has caused.

### Literature

## Introduction to George Macdonald

**The Fisherman's Lady**, by George Macdonald, edited by Michael Phillips, Bethany House/Beacon, 1982; pb., 278 pp. Reviewed by Vincent Marquis, Russell, ON

George Macdonald is not widely known today, although he was a well-known author of Victorian Britain. Among modern Christians his influence is felt mostly indirectly as a primary source of inspiration for the fantasies of both C.S. Lewis and J.R.R. Tolkien.

Michael Phillips has, therefore, endeavoured to recover something of Macdonald's legacy to posterity more directly, offering us an abridged and edited version of one of Macdonald's most successful popular novels, *Malcolm*, first published in 1875. In doing so, Phillips hopes to introduce readers to Christian literature of a quality not often found in the Christian fiction of today. He hopes to continue this enterprise with future additions to the Macdonald collection.

As a story, *The Fisherman's Lady* held my interest throughout. The characterizations are vivid and powerful. The plot is

intriguing, but not so elaborate that it will lose or bore the reader. There are numerous subplots which provide comic relief and ample opportunities for character development and drama. There is a mystery to be solved, a moral battle to be fought on several fronts, and a romantic interest which is tastefully treated. The main drawbacks to the story are the unfamiliarity of its setting and the Victorian tone, which, however, are easily overcome.

The story is in a nineteenth century northern Scottish village which is largely isolated from outside influences except those that derive from the comings and goings of the local magnate, the Marquis of Portlossie, and his daughter.

Two long-resident outsiders, Duncan Macphail and his supposed grandson, Malcolm, are the central figures of the first part of the story. There is a mystery attached to their relationship, and to Malcolm's parentage. This secret is gradually revealed through the machinations of the malicious village midwife as the story unfolds, and its resolution involves several other principal characters. In the process lives

are changed, some for the better, some for the worse.

Macdonald's Christianity is woven into the very fabric of the story. It is never forced or artificially superimposed. The characters are its exponents or foils, and one is never assaulted, affronted, or hammered over the head with a strident gospel (it is to be noted that in the original Macdonald tended to digress lengthily into sermons, which Phillips has almost completely deleted).

The overall effect of this book is refreshing and uplifting, and it easily succeeds in transcending its cultural and historical bounds without the reader's having to pry it out of its setting or work hard at imagining its happening. The people of Portlossie could easily become those of a modern town or neighbourhood. The only salient weakness of the work is its conclusion, which is rather abrupt and emotionally unsatisfying. But on the whole this is a refreshing and rewarding Christian novel of high quality.

**Ed:** We have a few cover posters of Macdonald books, *Lilith* and *Phantastes* left, free for the asking to young readers, while they last.

### Science

## Sees little harmony between Christianity and science

**The Waters Above**, Joseph C. Dillon, Moody/Mitchell, 1981; \$12.95 (US). Reviewed by Wietze Brouwer, Edmonton, AB

When I was a student in physics many years ago, I bought the book *The Genesis Flood* by Henry Morris and John Whitcomb. The main thesis of that book was that the earth was once surrounded by a body of water above its atmosphere. These were "the waters above the firmament" referred to in Genesis 1:7. I enjoyed that book very much because I was struggling at that time with the scientifically well-established dates for the age of the earth. Eventually, I found I could not accept such a theory, but I still appreciated the book and reread it at various times. *The Genesis Flood* had the advantage over *The Waters Above* in that the theory of the canopy of water was suggested in a "hypothetical" way, gently, as something that might well be worth thinking about as a Christian.

In *The Waters Above*, I get the uncomfortable feeling that the author feels that any Christian who takes his religion seriously must accept a theory like the canopy theory. It seems for Morris and Dillon that models must be found to hold on to a young earth, to explain how a universal flood could have occurred. One gets the feeling that God's revelation in nature must

not be trusted but that the Bible must be taken very, very literally, so that man may not go astray.

As a scientist and educator, I like alternative hypotheses, no matter how wild they are. I don't question the right of the Creation Research scientists to investigate the past from the point of view of trying to see if explanations other than the accepted scientific ones might not be better able to explain the observational data. But I would like to see them do that in the confidence that the Creator is, in Einstein's words, "raffiniert, aber boshart ist Er nicht." Our God is not a malicious God who will lead his children astray if they investigate in freedom.

I found this book very difficult to review. The author has put in a tremendous amount of work. But, from my somewhat prejudicial point of view, this book, along with the whole Creation Research enterprise, is surrounded by a "canopy of fear," a paranoia that

sees science as the great enemy of Christianity.

I prefer the view of science that scientists like Newton had, who boldly traced the footsteps of the Almighty through creation. Sure, science can be dogmatic; science can, and often will be wrong; and areas of science can be based on very anti-Christian presuppositions. It is our duty to expose these presuppositions and to warn our children concerning the view of the world based on these presuppositions.

It is not, however, our task to teach our children to read the Bible as a "pharmaceutical prescription" for doing science, providing us with scientific theories that appear artificial and ad hoc to anyone versed in science.

I recommend this book to anyone who wants to see an interesting hypothesis worked out in tremendous detail, but not to someone who wants to learn something about a Christian approach to science.

### People

## The Amish in a nutshell

**Amish Life**, John A. Hostetler, Herald Press, 1981; pb., 37 pp., \$3.55. Reviewed by Jac. Geuzebroek, Port Perry, ON

This is barely more than a pamphlet. But don't be mistaken. It offers in a nutshell

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the story about the Amish or Pennsylvania Dutch. The term "Dutch" is derived from the German Deutsch meaning German, not the Dutch language of The Netherlands.

The booklet is not just a story in words, but also an account in pictures. The beautiful snapshots portray many specific customs of this group of fellow believers.

Through all their struggles and persecutions over the centuries, the Amish have maintained their customs, a kind of "wooden-shoe" oriented life, something the Dutch immigrants have lost, since most of them learned to see that there is more to Christianity than keeping a certain world-found lifestyle alive. If you want to learn (and see) who the Amish are, buy and read this little gem.